New-years-Gift

Composed of

PRAYERS AND MEDITATIONS.

WITH

Devotions

FOR

Several Occasions.

The Third Edition.

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A New years Gift

A broken heart it is a Sacrifice
which thou o God, knowest not despise

P. M. Van Hove Sculp:

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1606/2072

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The Preface.

I *Preſent you with this ſhort Treatiſe; carry it in your hand as a Clock which a great Prince wore in a Ring: It ſtriketh every hour of the day, and agreeth with Reaſon, as true Dials with the Sun.*

If you read it with attention, you will finde it Great in its Littleneſs, Rich in its Poverty, and Large in its Brevity.

If your minde be fram'd for the moſt ſolid Entertainments of Devotion, this will delight thee, and carry thee on ſmoothly in thy Regular Courſe, and learn thee that ſure, but happy skill of working

king in thy Soul the Vertues thou desireſt.

Upon the Wings of Devotion thou mayſt ſoar up to Heaven, and flie away from the Troubles and Cares of this Life.

May this little Manuel be to the Reader of that conſequence, as to increaſe his Piety and Devotion; and may be weigh what he reads with that ſeriouſneſs which befits a thing wherein both his Happineſs and Duty is concern'd.

I ſhall now conclude with the words of the Royal Preacher, Eccl. 12. v. 13. Fear God, and keep his commandments: for this is the **whole duty of man.**

A New-years-gift.

A Prayer for New-years-day.

I.

O Bleſſed Lord, who, as upon this day, receivedſt the holy Name of *Jeſus*, and undertook'ſt for me the ſmart of Circumciſion; grant unto me the true Circumciſion of the Spirit, that my heart and all my members being mortified from all worldly and

carnal Lusts, I may ever obey thy blessed will in all things to my lives end.

II.

This day was given my Saviour *a Name above every Name, that at the Name of Jesus every knee should bow, both of things in Heaven, things on the earth, and things under the earth.*

III.

And because there is no other Name under Heaven given unto men, by which they may receive Health and Salvation, but thine onely; dear Jesus, be thou henceforth unto me a Jesus, giving me always thankful Eyes, obedient Knees, and a reverential

Heart

Heart unto thy ſweet and ſaving Name, that now I may begin a new year of Virtues, and cancel by Repentance all the failings of the old.

IV.

And teach me, I beſeech thee, O Lord, with readineſs and humility to obey thy ſacred Laws, how croſs ſoever to my unmortified Paſſions; and in all my Neceſſities, with joy and confidence to call on that holy Name, ſince whatſoever I ſhall ask, I am promiſed ſhall be granted, through the Merits of Jeſus Chriſt my only Saviour and Redeemer.

Our Father, &c.

Ejaculations for the morning.

1. ARiſe, thou that ſleepeſt (ariſe, my dull and drowſie Soul) and Chriſt will give thee Light.

2. To thee, O Lord, do I lift up my Eyes, my Hands, my Heart, from this Bed where my Body hath taken its nightly Repoſe, towards thy Heaven, where my Soul expects her eternal Reſt.

3. My voice ſhalt thou hear betimes in the morning; in the morning will I direct my Prayer unto thee, and will look up.

4. I confeſs, O Lord, that I am utterly unworthy to injoy this bleſſed Light, which I have ſo much abuſed to thy great diſhonour; much more the light of Grace, by which thou leadeſt me to that of Glory: and that it were more juſt with thee, for ever to deprive me of theſe happy Lights, and to expoſe me to the Terrours of eternal Darkneſs.

Morning-Prayer.

I.

O *Almighty God, I acknowledge and confeſs that I am leſs than the leaſt*

least of all thy Mercies, and am unworthy of the least Crum that falls from the Table of thy ordinary Providence. I praise and bless thy glorious Name, that thou hast preserved me from the dangers and perils of this night, and continued to me still the opportunities of serving thee.

II.

I am unworthy, O Lord, of those common Favours which thou vouchsafest to the Birds of the Air, and to the Lilies of the Field, to be cloathed, and to be fed; how much more, O Lord, unworthy am I to appear in thy Presence, to call upon thy great and glori-

glorious Name with any confidence that thou wilt hear my Prayers and grant my requeſts! And as I am unworthy, ſo I am altogether unable to perform any holy duty that may be pleaſing and acceptable in thy ſight.

III.

But I come unto thee in the Name of thy dear Son, who is moſt worthy, in whoſe Name thou haſt promiſed to grant unto me whatſoever I ſhall ask: I come unto thee, O Lord, in his Name at this time, for the aſſiſtance of thy holy and Bleſſed Spirit, who is able to ſupply all my weakneſs and

inſuffi-

insufficiency. There is nothing, O Lord, hath betrayed me, but my sins; therefore in the sincerity of my heart, I do desire to spread them before thee at this time, by an humble and sincere confession of them.

IV.

I acknowledge, O Lord, to thy glory and my own shame, that thou madest me upright, but I have sought out many inventions, and have lost that glorious Image of thine, wherein at first I was created; and I have contracted many vicious habits, whereby I am prone to evil, and that continually. I have not endeavoured

red to cleanſe my ſelf from all filthineſs of fleſh and ſpirit, neither made a Covenant with my Eyes, nor kept the door of my Lips, but have been abominable in all my ways.

V.

Yet, O Lord, let me come from the Throne of thy Juſtice to thy Mercy-ſeat, and hear the voice of the bloud of thy Son Jeſus Chriſt, that ſpeaketh better things than the bloud of Abel. *Fit and prepare me for all the Changes and Chances of this mortal life. Give me, O Lord, I beſeech thee, a contented minde*

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in all Estates whatsoever, that I may say with the Royal Psalmist, My heart is fixed, O God, my heart is fixed, I will sing and give praise. *Keep me, O Lord, this day without sin, and from all danger; and bless both my going out and coming in. And this I beg for Jesus Christ's sake, my onely Saviour and Redeemer.* Amen.

Our Father, &c.

Ejaculations at going forth.

1. MAny have passed out of their Houses in perfect health, and never returned home alive. From a sudden and vio-

violent death, good Lord deliver us.

2. Lord, guide me through all the paſſages of this day, and direct me, that whatſoever I take in hand, I may aim at the end (which is thy Glory) and thy Law be my delight all the day long.

Ejaculations for the evening.

1. LIghten my eyes, O Lord, that I ſleep not in death, but that I may awake with the morning-light, to thy Glory.

2. Forgive thoſe actual ſins which this day-light hath witneſſed: Lord, give me a godly ſorrow for them,

them, a perfect hatred against them, and a fixed constant resolution to forsake them.

3. Make me careful, O Lord, for the time to come, and to be busie about my own Salvation, that I may be like the good servant in the Gospel, that when my Lord cometh, he may finde me so doing.

4. As I uncloath my body of these earthly garments, O Lord, uncloath my Soul of ill habits and idle affections, and keep me this night in the arms of thine abundant mercy, for the sake of thy Son Jesus Christ, my alone Saviour and Redeemer.

Eve-

Evening-Prayer.

I.

O Eternal God, who dwelleſt in that Light which no mortal eye can approach unto, yet humbleſt thy ſelf ſo far as to behold things here below; I thy unworthy Servant, who am ſinful duſt and aſhes, do here in all humility proſtrate my ſelf before thee, deſiring pardon and forgiveneſs for all my tranſgreſſions, which are ſins without number, beſides the original guilt contracted by the diſobedience of my firſt Parents, and derived unto me in my mothers womb, where-

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in I was conceived in ſin, and thence brought forth in iniquity.

II.

For which, as ſoon as I was born, thou mighteſt have fann'd me like chaff from off the face of the earth, into the Lake that burns with Fire and Brimſtone: yet, as if all this had not been enough to undo me, I have, ever ſince I have been born, ſo corrupted my ways, and that continually, as if I were born to do nothing elſe but ſin. My ſecret ſins, my ſins of incogitancy and of ignorance, my ſins of infirmity, have defiled my ſoul; how much more then

have

have I polluted it, and provoked thee, by ſins of wilfulneſs and of malice, againſt the many motions of thy Grace, and againſt the checks of my own Conſcience!

III.

O Lord, when I confeſs my ſins unto thee, I ſin even in the very confeſſing of them; and act them over again, by remembring of them with too much delight, and by ſpeaking of them with too little remorſe: and when I pray that thou wouldſt forgive me my ſins, I ſin in praying, through deadneſs, dulneſs, and drowſineſs of ſpirit; through idle

thoughts,

thoughts, and wandring imaginations; through unbelief, and misbelief: So that even my prayers turn into ſin; that when I have done praying, I had need fall down upon my knees again, and intreat pardon for my prayers.

IV.

If thou, Lord God, ſhould'ſt be extream to mark what is done amiſs, Lord, who were able to abide it? and yet how ſhall I eſcape it? for whither ſhall I go from thy preſence, or whither can I fly from thy Spirit? If I climb up into Heaven, thou art there; if I go down into Hell, thou art there

there alſo; if I take the wings of the morning and fly into the utmoſt parts of the earth, even there ſhall thy hand find me: if I ſay, Peradventure the darkneſs ſhall cover me, darkneſs is no darkneſs with thee; for the night and day to thee are both alike. There is nothing can, O Lord, fall upon me but thy Wrath, nor nothing cover me but my own confuſion.

V.

O Lord, pardon in me what ever is amiſs, and give me ſtrength to overcome all aſſaults and temptations. And I beſeech thee

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to accept the humbleſt acknowledgment of a thankful heart for thy providence and tender care of me this day: for unleſs thy mercy and grace had been my guide and defence, I had committed more grievous ſins againſt thy divine Majeſty, and had been ſwallowed up for ever by thy juſt Wrath and ſevereſt Judgments. Defend me, O Lord, from all calamities I have deſerved; and protect my ſoul, that it conſent not to any works of darkneſs: Keep me this night in thy fear, that at laſt I may die in thy favour, through the mediation of Jeſus Chriſt

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my onely Lord and Saviour. Amen.

Our Father, *&c.*

Ejaculations at going to bed.

1. AND now composing my Body to sleep, O Lord, keep my heart waking, that it may contemplate upon thy holy Commandments.

2. Protect and defend me, O Lord, by thy heavenly Grace, from all dangers this night, and all the days of my life, in the hour of Death, and in the day of Judgement.

Sunday-mornings Meditations.

I.

COme, let us lay aside the Cares of this world, and take into our mindes the Joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

II.

Retiring from the many distractions of this life, and closely recollecting all the forces of our Soul, so to pursue in earnest that one necessary Work, the se-

ſecuring to our ſelves the Kingdom of Heaven.

III.

Miſerable are they, O Lord, who ſtudy all things elſe, and never ſeek to taſte thy ſweetneſs; miſerable, though their skill can number the Stars, and trace out the ways of the Planets: To know thee, O Lord, is to be truly wiſe, and to contemplate thee, the higheſt Learning.

IV.

Send forth thy light, O thou Morning-ſtar, and lead us to thy holy hill: Send forth thy Truth, O increated Wiſdom, and bring us to thy bleſſed Tabernacle.

A PRAYER for Sunday-morning.

O *Eternal God, prepare my Heart to seek thee, and accept this my Morning-Sacrifice, though weak and imperfect. I have too often sinned in absenting thy House; but more often and more grievously in frequenting it, by coming carelessly and out of custom, by unbeseeming gestures, cold Prayers, and heartless hearing. Lord, let this days Rest of my Body, bring to my remembrance that eternal Rest of my Soul; and let me come before thee with a*

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ſacrific'd and humble Soul, with a wounded and contrite Spirit.

A PRAYER for Sunday-noon.

O thou God of infinite Compaſſions, how delightful to me was the Muſick of thy Goſpel, and charming to my wounded Spirit! Lord, let it raiſe my Soul above the reach of all earthly vanities: each word that I heard this day was of weight; and if I become not more holy by thoſe heavenly improvements, I ſhall certainly become more ſinful by my careleſs neglecting of it: but let me ſtill be hoping,

O Lord, in thy assisting grace, in all temptations.

A PRAYER for Sunday-night.

O God, the Father of our Lord Jesus Christ, who art infinite in Power and Majesty, as thou art in Mercy and Compassion; thou madest Heaven and Earth, and all things therein contained, and that of nothing, in the space of six days; on the seventh day thou didst rest, and by thy own example didst consecrate the same as a day of Spiritual Rest and Recreation to thy People, and afterwards didst renew it by the

the Authority, Practice, and Example of thy blessed Apostles, and especially of thy blessed Son Jesus Christ, who perfected the work of our Redemption by his glorious resurrection: Accept, I humbly beseech thee, for his sake, this my evening-sacrifice of prayer and praise, which, though in great weakness, yet in the uprightness of my heart, I do offer up unto thy Majesty, in his Name in whom onely thou art well pleased, my Lord and Saviour Jesus Christ. Amen.

Meditations for Munday.

I.

HAppy are they, O glorious Lord, who everywhere adore thy Majesty; that live on Earth, as in the sight of the King of Heaven, and every moment have God in their thoughts.

II.

The unlimited eye of the great Almighty looks down to this lower world, and beholds all the ways of the children of men: if we go out, he marks our Steps; and when we retire,

retire, our closet excludes not him.

III.

While we are alone, he mindes our contrivings, and the ends we aim at in all our studies; when we converse with others, he observes our deportment, and the good we do them or our selves.

IV.

All the day long he considereth how we spend our time; and our darkest Night conceals not our works from him: If we deceive our neighbour, he spies the fraud, and hears the least whisper of a slandering Tongue.

A PRAYER for Munday-morning.

O Most gracious God, thou art my onely happiness for ever: I see my portion hereafter depends on my choice here; but my choice, O Lord, depends on thee. Guide me with thy holy Grace, that I withdraw my affections from all vanities here below, and fix them upon Heaven and heavenly things: Teach me what is acceptable in thy sight, that I may know my end, and wisely chuse my way, and order all my actions to thy Glory;

through Christ our Lord.

A PRAYER for Munday-noon.

O holy Lord, who requirest truth in the inward parts, keep me from relapsing into sin which thy Grace hath rooted out; deliver me from all malice and enmity with my Neighbours, and from oppressing the poor, who have none to defend them: then may I expect thy protection. Thou art my strength, O Lord, whom shall I fear? thou art my salvation, of whom then shall I be afraid? Nothing can hurt me but my own vicious desires, nothing can

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endanger me but my disobedience to my Maker; which God avert, for his Son Jesus Christ his sake, my Saviour and Redeemer.

A PRAYER for Munday-night.

O Lord, who art ever present to all that thou hast made, still watching to improve us in the ways of thy holy Commandments; check my inclinations to folly, and encourage my pursuit to true good; make me always feel my self under thy sure protection from all dangers, and within free r ach of thy gracious Ear; that what

whatever real good I faithfully ask, and use my just endeavours to request of thee, I may attain the same, through Christ our Lord. Amen.

Meditations for Tuesday.

I.

LOrd, how secure and quiet they live, whom thy Grace continually preserves and protects! The day goes smoothly over their heads, and silent as the shadow of a Dial; the Spirits of their fancy run calm and even, and ebb and flow in obedience to Reason;

ſon; all their delight is to think on Heaven, and reckon o're the joys they ſhall one day poſſeſs.

II.

Till ſome unruly paſſion preſs to come in, and by its fauning outſide gain admittance: it promiſes at firſt all joy and happineſs, but ſoon diſcovers its pernicious intent; ſoon it grows bold to undermine their repoſe, and open a door to all their enemies.

III.

So, at a little breach of a City-wall, a whole Army pours in their numerous Body, enſlaving all that ſubmit to their violence, and deſtroying all that

that make head to resist it: and such, alas, is their confusion, when once they have yielded to the first assault, immediately a throng of tumultuous spirits croud into their heads, and utterly consume the little remnant of their Peace.

A PRAYER for Tuesday-morning.

LOrd, I beseech thee, grant me thy holy Spirit, that I may withstand all temptations and assaults which utterly confound the Government and Peace of my Soul: Lord, let thy Grace, which is sufficient for me, fortifie

tifie me againſt the wiles of the Devil or man, for thy Son Jeſus Chriſts ſake. Amen.

A PRAYER for Tueſday-noon.

O Lord, whoſe merciful providence makes eaſie the laborious courſe of our lives, with conſtant conveniencies and ſeaſons of repoſe; vouchſafe me, I humbly beſeech thee, to protect me the remaining part of this day; and grant, that reflecting with hearty contrition on every ſtep I have made awry, and with a thankful acknowledgement for thoſe thou haſt led me a-

aright, I may henceforth be rendred more weary of my deviating inclinations, and more attentively obsequious to the steady guidance of thy Grace, through my Lord and Saviour Jesus Christ. Amen.

A PRAYER for Tuesday-night.

Most mighty God, I beseech thee give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling. Grant me a moderate and refreshing sleep, such as may fit me for the duties of the day following: make

make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. Amen.

Meditations for Wednesday.

I.

O The distraction of a life led by humour, and the miserable thraldome of being subject to our passions! How often do they engage us to contend with others, and imbitter all our days with strife and envy! How often do they quarrel among themselves, and raise a war in our own bosomes!

II. If

II.

If they by chance agree in one desire, they many times vex us by their being disappointed; if they perhaps sometimes succeed, they seldome produce the expected content; if they delight our corrupted taste, and we greedily swallow their unwholsom sweetness,

III.

Then 'tis, alas, they most of all undo us, by feeding the humour of our fatal disease. Vain at the best, and short, are the enjoyments of this world; which after a little flattery, betray us into ruine. Save us, O Lord, or else we perish;

periſh; awake, and with thy ſpeedy Mercy reſcue thy Servants; ſend down thy powerful Grace to ſuſtain our part, and thorowly reduce theſe unquiet diſorders.

A PRAYER for Wedneſday-morning.

LOrd, what am I but a friend of this preſent evil world, and an enemy to thee? I am a Child of wrath, and a Son of darkneſs; let not mountains of ſin oppreſs me, or the world with the baits of vanity. So check me, that I may never like an Eagle fly to the Carcaſs,

cass, but be able to cry for help to thee, who art the onely bright Morning-star, that art wont to spread forth the beams of comfort unto the needy in extremity. Amen.

A PRAYER for Wednesday-noon.

O Lord, give me wings of Faith to flie unto thee; and pour upon me the dew of thy Blessings, that I may bring forth the fruits of holiness. Teach me, O Lord, the way that I should go, and guide me and direct me by thy holy and blessed hand; and grant that these my Petitions

tions at this time, may be for the better, and not for the worse; and be thou a Lanthorn unto my feet, and a Light unto my Head, that I may never erre nor ſtray from thy Commandments. Amen.

A PRAYER for Wedneſday-night.

O moſt merciful and glorious Lord God, teach me ſo to govern and end my life, that I may ſleep in peace and reſt with thee: hide me under the ſhadow of thy Wings, that I may reſt quietly, void of all fear, ſpiritual darkneſs, danger, and deſpair: com-

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fort me in all afflictions, by ſanctifying of them to me; that whatſoever is laid upon me as a Fatherly correction, I may patiently bear as a dutiful childe, through Chriſt my Saviour. Amen.

Meditations for Thurſday.

I.

DEliver us, O Lord, from asking of thee what we cannot receive without danger to our ſelves; and from receiving what we cannot uſe without offending others, and ruining our own Souls.

II. De-

II.

Deliver us from presuming so on thy bounty, that we omit to perform our own duty: still to our Devotions let us joyn our best endeavours, and make our Earth comply with thy Heaven.

III.

If we desire of thee to relieve our necessities, let us faithfully begin to labour with our hands, and not expect a blessing from the Clouds, on the idle follies of an undisciplin'd life; but heartily desire that the succeeding day may learn to grow wise, and correct its faults by experience of the past.

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A PRAYER for Thurſday-morning.

O *Lord God, who by thy Almighty power didſt bring water out of a Rock; I beſeech thee, ſmite the ſtony Rock of my Heart, and make the water of a true and of an unfeigned Repentance to guſh forth: Give me that godly ſorrow that may work Repentance never to be repented of: Help me, O Lord, to carry all my ſins even with ſorrow to my grave; and yet, O Lord, not with the ſorrow of Anxiety or Deſperation, but with the ſorrow*

of Contrition, Humiliation, and of an unfeigned Repentance. Amen.

A PRAYER for Thursday-noon.

O Heavenly Father, thou art gracious and merciful, thou knowest whereof I am made, and remembrest that I am but dust; be not wroth very sore, O Lord, neither remember my iniquities for ever: for I am utterly ashamed of the sins I have desired, and am confounded for the pleasures I have chosen. O make me penitent, careful as the watches of the night, that

I may never return to the folly whereof I am now aſhamed, but that in Holineſs and Righteouſneſs I may ſerve and pleaſe thee all my days, working out my own Salvation with fear and trembling. Amen.

A PRAYER for Thurſday-night.

Almighty God, who hateſt nothing that thou haſt made, and wouldeſt not the death of a ſinner, but rather that he ſhould repent and be ſaved: Though the Tree be barren, let not the decree go forth to cut it down,

but ſpare me, good Lord, ſpare me whom thou haſt redeemed with thy moſt precious Bloud, and be not angry with me for ever; though I have kindled a Fire in thy anger, yet let it not burn to my utter deſtruction. Thou art a God of Mercy and Compaſſion, pardoning iniquity, tranſgreſſion, and ſin. Oh paſs by all my tranſgreſſions, and receive me graciouſly. Enter not into Judgement with me, neither ſay thou haſt no pleaſure in me; but, O Lord, preſerve me from ſin for the time to come: for without thy Grace preventing me, I cannot but

ſin,

ſin, whoſe wages is death, but thy Gift, O Lord, is Eternal Life. Amen.

Meditations for Friday.

I.

O Thou our gracious and indulgent Father, who freely pardoneſt all that truely repent, who giveſt repentance to all that ask, and inviteſt all to ask by promiſing to give; make us ſeriouſly ſearch into our own Breaſt, and heartily lament our many failings.

II.

Make us ſearch diligently for our boſom-ſins, and

ſtrive to caſt them out by prayer and faſting. All we can offer thy offended Majeſty to pacifie the juſtice of thy wrath, is only an humble Eye bath'd in tears, and a penitent heart broke with contrition.

III.

Onely a firm reſolve to change our lives. And even all this we muſt beg of thee. Preſerve us, O Lord, by thy powerful Grace, that no temptation ſurprize or overcome us: Reclaim our wandring fancies, and guide and fix them to attend thy ſervice.

A PRAYER for Friday-morning.

O *Eternal God, thou seest all my desires, and my continual groanings are not hid from thee; thou alone knowest how weary I am of the sinful travels of this life, how earnestly I long to be at rest with thee: Lord, pardon all my sins, and put an end to all my Miseries. Come, Lord Jesus, come quickly; wipe away all tears from mine Eyes, and bring me to that rest of thine which never shall have end.* Amen.

A PRAYER for Friday-noon.

O thou God of infinite compassions, look not upon those infinite failings of my sinful nature, but behold me in the beauty and perfection of thy blessed Son: Teach me, O Lord, to see the Rebellion of my own wicked heart, by his perfect Obedience; my sinfulness, by his Righteousness; my misery, by his Mercy: Lord, open mine Eyes, that I may see the foulness and the filthiness of sin, and apprehend the greatness of thy Wrath against it. Amen.

A PRAYER for Friday-night.

O holy Lord, who art the onely Keeper of thy People Israel, *that neither ſlumbereſt nor ſleepeſt; while darkneſs now covers the face of the Earth, receive my body and Soul into thy cuſtody, and be pleaſed in thy tender Mercy to watch over me this night: Lord, grant that I ſleep not in ſin, or pretermit any opportunity of ſerving thee: fit and prepare me always for my latter end, before I go hence, and be no more ſeen.* Amen.

Meditations for Saturday.

I.

TEach me, O Lord, that safe and easie method of censuring my self, to be acquitted by thee; every night let me sit as an impartial Judge, and call before me all my day; let me severally examine every thought and word, and strictly search every deed and omission.

II.

Imploring for the time past, the Mercy of Heaven, and for the time to come, the same unbounded mercy.

cy. If I perhaps finde some little thing well done, when weigh'd with the allowance indulged our frailty, let me return all the glory to my God, and beg his Grace to continue and improve it.

III

His is the Hand that sowes the Seed, his is the Blessing that gives the Increase; thus let me once a day, at least, look home, and seriously enquire into the state of my soul: what e're my weakness or malice may have done, let me now undo with a hearty contrition.

IV.

Let not the Sun go down

down upon my wrath, nor on any other unrepented sin: still let me write at the foot of my account, Reconcil'd to my God, and in charity with all the world; then go to bed with a quiet Conscience, and fall asleep in peace and hope.

A PRAYER for Saturday-morning.

I.

O God, the Father of all Mercies, the fountain and Well-spring of all perfect happiness; I thy most unworthy creature, by reason of my great and innumerable transf-

transgressions, yet invited by thy essential goodness and Commandment, do with all reverence and humble confidence approach to the Throne of Grace, begging of thee, for the passion of my dearest Lord, to remove my sins as far as the East is from the West, and to remember them no more, lest thou smite me in thy jealousie, and consume me in thy Wrath and Indignation, which by my manifold sins and transgressions I most justly have deserved to feel, and sink under to eternal ages.

II.

I confess, O Lord, to thy glory, who so long hast spared me, and to my own shame, who so long have resisted and despised so glorious a mercy, that I am the vilest of sinners, and the worst of men; a lover of the world, a neglecter of Religion, and an undervaluer of its interests; being passionate for Trifles, and indifferent for eternal Treasures. I am proud, and envious; lustful, and intemperate; prodigal of my time, and covetous of money; greedy of sin, but loathing Manna, the Bread that came down from

from Heaven. Willing I am to ſuffer any thing to pleaſe my ſenſes, and to ſatisfie ambition, or to purchaſe the world; but am neither willing to do or ſuffer any contradiction for the Law of God.

III.

In proſperity I am impudent and proud, in adverſity puſillanimous and cowardly; ready to promiſe any thing in the day of calamity, but when thou bringſt me to comfort, I forget my duty, and do juſt nothing. In all my Converſation I am uneven; ſoon diſturbed, quickly angry, not quickly ap-

appeaſed; petulant and peeviſh, and diſordered by a whole body of ſin, and evil is my portion. I am an heir of wrath, infirmity, and folly; ſhame and death is my inheritance.

IV.

But, O Lord, leave me not to the ſinful Counſels of my own Heart: Set ſcourges over my thoughts, and the Diſcipline of wiſdom over my Heart, leſt my ignorance increaſe, and my ſins abound to my deſtruction. Lord, let my repentance be ſpeedy and perfect, bringing forth the fruits of a holy converſation: give unto

to me a Faith that ſhall never ceaſe, a Confidence in thee that ſhall never be diſcompoſed, a Patience that ſhall never faint, and a noble Chriſtian Courage to confeſs thy holy Name. That in all Changes and Accidents I may be thy Servant, and thou mayeſt take delight to pardon me. Sanctifie me, and ſave me, that I may rejoyce in the mercies of God in the day of recompence, at the glorious appearing of our Lord Jeſus, in whoſe Name I conclude theſe my imperfect Prayers. Amen.

A PRAYER for Saturday-noon.

I.

O Almighty God, restrain my ghostly enemies, and give me all sorts of spiritual assistance; let my Faith be the parent of a good life, and a strong shield to repel the fiery darts of the Devil; the Author of a holy hope, of modest desires, of confidence in thee my God, and of a never-failing charitie to all the world.

II.

Lord, give me grace to spend the remainder of my days to thy glory, that I may

may not onely labour to have my ſins pardoned, but alſo ſtrive to have ſo much favour with thee, that before my death I may have my ſins forgiveneſs aſſured. And grant, if it be thy bleſſed will, that I may betake my ſelf to do that one thing neceſſary, that I may not have my Oyl to buy when I ſhould have it to burn. Teach me, O Lord, that ſickneſs is a time not to do, but to ſuffer; grant that I may ſee the books croſs'd in my health, that at my death I may reſign my Soul into the hands of my faithful Creator and Redeemer. Amen.

A PRAYER for Saturday-night.

I.

O most powerful Lord God, deliver me now from the stormy Sea of business, and the dead water of a sloathful life: The day is now approaching which is thy holy day; prepare me for the sanctifying of the same, that I may not spend it in my own lusts and pleasures, but my chief aim and delight may be to consecrate it to thy glory.

II.

And, Lord, grant that I may cease from all the works

works of ſin, as well as from the works of my own employment; that I may, through thy tender Mercy, feel in my Heart the beginning of thy eternal Sabbath, which is Joy unſpeakable, and full of Glory. Prepare me againſt my laſt hour, that if thou ſhouldeſt this night make my Sun to ſet, and turn my ſleep into death, I may live and die unto thee, who doſt live everlaſtingly, world without end.

Our Father, &c.

A ſerious Preparation to the Holy Sacrament.

2 *Chron.* 34. 18, 19.

GOod Lord, pardon every one that prepareth his Heart to ſeek God, the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary.

A Preparation to Examination.

I.

O Lord, I do not preſume to come to that

that great Feaſt of thy Body and bloud, upon the leaſt opinion of my own worthineſs; for when I look upon my ſelf, I dare not come, for fear I ſhould eat and drink my own damnation.

II.

But when I conſider thy infinite Mercies unto mankind, and thy own words, calling all men without exception; and knowing that thy crucified Body is not onely Food to neuriſh. but Phyſick to cure; I beg leave, that am but duſt and aſhes, to come to thy holy Table, and with my weak Faith to feed upon ſome crums of the bread of life.

III.

III.

I confeſs, O Lord, I have no Wedding-Garments upon me, but I come to ſeek them at thy Croſs, from thy bitter ſorrows to derive into my ſoul a godly ſorrow, working Repentance to Salvation.

IV.

From thy broken Body a broken Heart, from thy warm Bloud flowing from thy wounded Side, Heat, Zeal, and Fervency; that I may love and admire thee, my God, as I ought to do.

V.

I come, O dear Jeſus, to fetch Humility, Patience, Tem-

Temperance, Sobriety, and Charity, and whatever thou seest else needful for me: bury all my sins in thy grave; my stony heart, my natural corruptions, and vile affections.

VI.

I come, O Lord, to fetch a new life from thy holy and blessed Resurrection; to which end, bless, O Lord, I beseech thee, this my examination, which by thy divine assistance I am now to make before thee.

VII.

Thou knowest, O Lord, what a partial examiner flesh and bloud will be unto it self, unless thou

guide and direct me by thy Holy Spirit: ſtrengthen my weak Memory, that it may faithfully bring forth all the evil acts I have done, and the good ones I have omitted.

VIII.

Make my Conſcience freely to accuſe, to judge, and condemn my ſelf, that I be not judged of thee; and whatſoever defect I commit in my examination, Lord pardon in that heap of ſin which I bring unto thy Croſs to be forgiven, I beſeech thee. *Amen.*

Exa-

Examination before the holy Sacrament.

EXamination is St. *Paul*'s Rule, 1 *Cor.* 11. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

Heads of Examination.

I.

O My Soul, now in the presence of the Almighty, use thy utmost diligence to make thy calling and election sure. How hast thou manag'd thy whole life, which God

gave thee to imploy in his Service?

II.

If thou haſt leiſure, art thou not idle, and ſpendeſt thy precious life in unprofitable follies? or if buſie, art thou not ſo too much, and leaveſt no time to provide for thy ſoul?

III.

Does thy Riches make thee wiſe, and generouſly aſſiſt the Poor? or thy Poverty make thee humble, and faithfully labour in thy proper Calling?

IV.

Doth not the greatneſs of another moleſt thy peace, and his proſperous condition make thee repine?

pine? Art thou not given to ſay in thine heart, Had I that fair Eſtate, or were I intruſted with ſo high a place, I ſhould know how to contrive things better, and never commit ſuch groſs miſtakes?

V.

Haſt thou fallen among vicious company, which, O too often, engages into folly? and did the dangers increaſe thy care, and the ſin of others breed virtue in thee?

VI.

Haſt thou ſpied any good example which thy gracious God preſents to excite thee? and didſt thou immediately entertain the

motion, and resolve in thy heart effectually to follow it?

VII.

What hast thou gain'd by all thou hast seen or heard? since nothing is so barren but may yield some fruit, had we the art to cultivate it right and fitly apply it to our own advantage.

VIII.

Hast thou given a Bill of Divorce to all thy old beloved sins, and brought thy self into a fit way to be married to thy Saviour and Redeemer?

IX.

Hast thou cast away all worldly thoughts, delights, and

and vain imaginations; that there remains no clogs to hinder thee, my Soul, in thy mounting towards Heaven?

X.

Do'ſt thou in every ſtate give thanks to Heaven, and contentedly ſubſcribe to its ſevereſt Decrees, rejoycingly ſay to God Almighty, O my Saviour, I'm glad my lot is in thy hands?

XI.

Thou art all Wiſdom, and ſeeſt my wants; thou art all Goodneſs, and delighteſt to relieve me: Under thy Providence I know I am ſafe, and whatever befalls me, thou gui-

deſt to my advantage.

XII.

If thou wilt have me obſcure and low, thy bleſſed will, not mine, be done; or if thou wilt load me with afflictions, imbittering my days with grief and ſickneſs,

XIII.

Still may thy bleſſed will, O Lord, be done, to govern thy Creatures in thy own beſt way; let me ſay with holy *Job*, The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.

XIV.

O that my loſs of tears might now prevail with thee to repair the loſs of thy

thy presence in my sinful Soul! Lord, let the greatness of my folly in sinning, extol the richness of thy mercy in forgiving.

XV.

Restore me to the joy of thy Salvation, and establish me with thy free Spirit; so shall I have the comfort, and thou, O my God, the praise for evermore.

A PRAYER after Examination, for the assistance of God's Holy Spirit.

1.

BLessed *holy Spirit, the eternal love of the Father*

Father and Son, the Comforter and Teacher of Truth, whom the Father by the Son promiſed to give them that ask; have mercy upon me, help my infirmities, keep my Soul and all its faculties lifted up unto the Throne of thy grace, that they may not ſink down into the vanities and follies of this life.

II.

Let the words of my mouth, and the meditations of my heart, be always acceptable in thy ſight, O Lord my ſtrength and my redeemer; in whoſe moſt holy Name and words, I ſum up this my imperfect Prayer, in that moſt

most perfect Form of Prayer which he himself hath further taught me in his holy Gospel.

Our Father, &c.

A Confession of Sins.

I.

LOrd, forgive me all my sins in the blood of my Redeemer, more particularly those sins against that inward and spiritual worship that is due unto thee; for the wilful blindness of my understanding, in the not searching after thee, in thy Word which testifieth of thee, nor in thy Work which magnifies thee.

II.

I beg Mercy for the want of saving Faith, and the weakness of that faith when it is at the best; and for the fool in my heart that hath presumed to doubt of thy Being or of thy Providence.

III.

I beg Mercy for the stubbornness and perverseness of my will, that it hath neither done what thou do'st command, nor submitted with patience and humility unto thy Fatherly corrections.

IV.

I beg Mercy for the sins of my affections, that have bin turn'd into filthy fleshly

ly lusts, that fight against the Spirit; that I have had no fear of God before my eyes; no sorrow, but that I have not sinned enough; no comfort and delight, but in the vanities of this life.

V.

I beg Mercy for that rash and immoderate anger that flashes out of my corrupt nature, and for every passion and perturbation of my soul; for the hardness of my heart, that hath not opened the door when the King of Glory hath vouchsafed to knock; and for the dead sleep of sin which I have long been in, without answering

ing the calls of thy blessed Spirit, and the divine motions of thy Grace.

VI.

I beg Mercy for my negligent and unprofitable use of thy blessed and holy Ordinances, of thy Word preached, and receiving of thy holy Sacrament; and for not keeping the Sabbath as thou hast commanded.

VII.

I beg Mercy for the pride of my heart, and the vain exalting my self; for not giving honour nor Christian behaviour towards all persons; for the envy, hatred, malice, and uncharitableness, and injury

jury done unto my neighbours: for the filthiness and uncleanness of my life, in thoughts, words, gestures, and actions.

VIII.

I beg Mercy for the injustice and oppression I have used; for murmuring against that condition of life wherein thou hast placed me; for my lying, slandering, and evil-speaking; for every idle word, the sinful thoughts of my Heart, the whole body of sin, and the dominion it hath over me.

IX.

I beg Mercy for the sins I have drawn others into, and the consent I have given

given to others, the ſcandal I have given thy Goſpel by my ſinful life and converſation; for all my ſins, of what nature, kinde, or degree ſoever they are: I beg it in the bloud of my Redeemer, and in the merits of his Croſs. And as I beg Mercy for my ſins, ſo I beg the grace of thy holy Spirit to eſtabliſh me in thy Salvation.

Petitions for Graces.

I.

I Beg truth and ſincerity in that inward and ſpiritual Worſhip which is due unto thee, and for more knowledge of thee

and

and thy bleſſed will; for ſaving Faith to as great a degree as Mortality is capable of; for ſanctified affections, ſuch as may be lifted up on things above, and a Will conformable to thy bleſſed Will in all things.

II.

I beg the Love of thee with my whole heart, that Fear of thee which is the beginning of Wiſdom, a godly Sorrow that works Repentance unto Salvation, and thoſe Comforts that flow from the bleſſed Spirit in the promiſes of Mercy, through Chriſt Jeſus; for a holy Zeal to thy Law, and an Indignation againſt all ſins. III.

III.

I beg a Heart of fleſh that may be ſenſible of thy Judgments againſt ſinners, and of thy Mercies in Chriſt Jeſus; an awakening out of the dead ſleep of ſin, that I may anſwer every Call of thy bleſſed Spirit, and every divine motion of Grace; for a ſanctified uſe of thy bleſſed and holy Ordinances, and a Sanctity in all the actions of my life.

IV.

I beg a ſanctified uſe of thy great and glorious Name, never to ſwear by it but when it's a mark of divine Worſhip; and then to do it in Judgment, Righ-

Righteouſneſs, and Truth; and to endue me with Humility, Self-denial, Sobriety, Charity, Juſtice, a Faith and a lively Hope grounded in thee.

V.

I beg the Grace to do thy Will as it is done by thy Saints and Angels in Heaven, with alacrity and conſtancy. I beg all the Graces of thy holy Spirit, which thou in thy divine Wiſdom knoweſt in the ſalvation of my ſoul; and I beg them in the bloud of my Redeemer, and merits of his Croſs.

Merciful Father, I beſeech thee, that theſe ſins (which I have with great weak-

weakneſs confeſſed and repented of) may not riſe up in judgement againſt me, nor ſtand as a bar betwixt me and thy Mercies, in the comfortable receiving of thy precious Body and Bloud; but mercifully grant, that with the holy ſignes thereof, I may receive the pardon of my ſins, and the graces of thy holy Spirit to do thy will hereafter. *Amen.*

Meditations on the holy Sacrament.

I.

COme unto me, all ye that are weary and heavy laden, and I will give you reſt: Take my yoak

yoak upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your Souls: for my yoak is eaſie, and my burden is light.

II.

Does my Saviour invite me, and ſhall I go? Shall a ſinner dare to ſit down at his Table? Does he invite, and ſhall I not go? Shall a wretch preſume to refuſe his Call? Riſe then, my Soul, and take thy ſwifteſt wings, and flie to the preſence of this great Myſtery.

III.

A Feaſt of holy Bread and holy Wine, in repreſentation of thy moſt Sacred

cred Body and Bloud, where thy All-glorious Self is freely given to the meaneſt Gueſt; a Feaſt of Peace and Love, and incomparable Sweetneſs, to which thine own bleſt Mouth thus kindely calls us:

IV.

Come to me, you that labour for holineſs, and are oppreſt under the weight of your ſins; you that hunger after Heaven, and thirſt to drink of the Fountain of bliſs, come to me, and I will refreſh you with the wine of gladneſs and the bread of Life.

V.

V.

Come, you that are weak, that you may be ſtrong; and you that are ſtrong, leſt you become weak: come, you that have leiſure, and here entertain your time; come, you that are buſie, and here learn to ſanctifie your Imployment; come all, and gather freely of this celeſtial Manna, and fill your ſouls with the food of Angels.

VI.

But ſtay, am I dreſt like a friend of the Bridegrooms, that I ſafely may come to this Marriage-ſupper? have I conſidered how chaſt theſe eyes ſhould be,

be, which go to behold the God of purity? have I conſidered how clean that mouth ſhould be, which preſumes to eat the bread of Heaven; but moſt, how All-celeſtial that Soul ſhould be, which aſpires to an union with the Body of Chriſt?

VII.

Look, my Heart, look well into thy ſelf, and ſtrictly ſearch every corner of thy breaſt: Alas, how poor, and dull, and empty are we; how infinitely unworthy ſo divine a Sacrament! yet are we called by him that can command, by him that ſees and pities our miſeries; he bids us

us come, he ſurely will receive us, and with his bounteous fulneſs ſupply our defects.

VIII.

Go then, my ſoul, to that ſacred Table, and take thy part of that delicious Banquet; go all inflam'd with love, and joy, and hope, and quench thy holy thirſt with that Spring of Bliſs. When thou haſt taſted his everlaſting ſweetneſs, and feeleſt his heavenly Streams flow gently on thee, open thy happy breaſt, and ſuck thoſe waters in, and let them freely run over all thy Powers.

IX.

Let them ſoak deep to the root of thy heart, and turn thy barren heath into a fruitful land, fruitful in holy thoughts and pious words, fruitful in good, and juſt, and charitable deeds; fruitful to thy ſelf, in thine own improvement, fruitful to others in thy good examples. Praiſe the Lord, O my Soul, and all that is within me praiſe his holy Name, who ſaveth thy life from deſtruction, and feedeth thee with the bread of Heaven.

Eja-

Ejaculations at the Lords Table.

1. I Will praiſe thee, O God, with my whole heart, and worſhip towards thy holy Temple.
2. I have waited long to ſeek the Lord: my Soul doth wait, for in his Word do I truſt.
3. With the Lord there is Mercy and plenteous Redemption, and he will redeem me from all iniquities.
4. God is gentle, juſt, and merciful, and will incline his ear when I call upon him.

5. I will now pay my vows unto the Lord, even in the presence of all his People.
6. I will go unto the Altar of my God, and offer up to him the Sacrifice of an humble heart.
7. So shall I be satisfied with the loving kindness of the Lord, and his praise shall be ever in my mouth.

Prayers before receiving the holy Sacrament.

I.

O *Almighty God, who art infinite in Mercy, and art able to pardon more sins than I can commit;*

mit; the ſtretcht out arms of my dear Saviour on the Croſs, can encompaſs the largeſt extention of my ſins, and his paſſion affords an ever-flowing Red ſea to cover them, that they may not become my confuſion.

II.

Springs of Mercy flowed from his Sacred head, when he was Crown'd with Thorns: becauſe I advanc'd my head, and (with a ſtiff neck) oppos'd thy will, he bowed his bleeding head on the Croſs: Rivers of Mercy flowed from his hands, to cleanſe the oppreſſion of mine.

III.

From his feet fastned and unmoved, issues a current of blood, because mine have been so swift to shed it; and lest I should want abundant supplies of Mercy, the Floodgates stand open at his side, that so whilst Mercy and Mystery, Sacrament and Soul-satisfaction flow out all together, my leprosie may want no purgation, nor I in my languishing want support.

IV.

O then let his blood be my bath; purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter than snow: and

to

to capacitate me for these mercies, let deepest sorrow wound my Soul. Oh let it grieve my spirit that I have lived so long to the grief of thine! and let me grieve so long, that I can grieve no more.

V.

Make my soul to ascend in an humble supplication, and let my Saviours intercession, procure thine acceptation of it; and give me such a faith, as may take possession of all I pray for: and lest my own trust should deceive me, When I have said Amen to my prayers, do thou say Amen to my Amen; that so an establishment

of blessings may be the crown of my Soul: which I beg through the merits and mediation of Jesus Christ thy onely Son, and my Saviour and Redeemer. Amen.

I.

O eternal God, thou hast promised that at what time soever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away all his iniquities out of thy remembrance; besprinkle my polluted but penitent soul, in the bloud of thy dear Son Jesus Christ: O let the bloud of his wounds and the water of his side wash me clean, that I may with a pure clean soul,

come

come to eat and feaſt on the heavenly Banquet, the ſpotleſs lamb which was ſlain from the beginning of the World.

II.

Extinguiſh, O Lord, all the fires of Hell, my Luſt, Pride, Envy, Malice, and all uncharitableneſs: create in me, O God, a great longing after the bread of Heaven, and a thirſt after the Fountain of Salvation; that as the hart panteth after the water-brooks, ſo let my Soul long now after thee, my Saviour and Redeemer. Amen.

Meditations at the Lords Table, ſeeing the Table ſpread, and the Elements ſet thereon.

THou, O my God, haſt prepared a Table for me; whoſoever eateth thereof, ſhall never hunger, or drinketh, ſhall never thirſt.

Lord, grant that I may ſo eat the fleſh of thy dear Son Jeſus Chriſt, and drink his blood, that my ſinful body may be made clean by his body, and my ſoul waſhed through his moſt precious blood; and that I may evermore dwell in him, and he in me.

When

When thou heareſt the Miniſter ſay, Draw near with Faith, and take this holy Sacrament, then lift up thy heart to God, and ſay,

O Lord, I am not worthy, by reaſon of my manifold ſins, to approach before thee; but ſeeing it hath pleaſed thee in mercy to call me, behold, in humility and obedience I come.

When we hear the Miniſter read the words of Chriſt's Inſtitution, and ſee him order the Bread and the Wine, ſay,

O Almighty God, who out of thy great love to us, didſt ſend thine onely begotten Son into the World to redeem ſinners, of whom I am chief, grant that I may receive him with a thankful and ſincere heart.

When we ſee the Bread broken, and the Wine poured out.

1. I believe; Lord, help my unbelief.
2. My Saviour was broken for my ſins upon the Croſs, and ſuffered an accurſed death.
3. By his Merits I wholly truſt

truſt I ſhall eſcape the curſe of that death which is due for my ſins.

4. O wretched creature that I am, that I by my ſins ſhould thus wound the Worlds Redeemer!

When the Miniſter is receiving in both kinds himſelf.

O Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſeeing it is thy good pleaſure to vouchſafe me this favour, cleanſe me, I beſeech thee, from all my ſins, that I may entertain thee in a pure and ſanctified

fied heart unto my lives end.

Ejaculations before the Bread.

1. LOrd, give me evermore of that bread, that my Soul may be nouriſht to eternal life.

2. My Saviour with all the beneſits of his bitter Death and Paſſion, doth now come to ſanctifie and comfort my ſinful Soul; in full aſſurance whereof, I am to receive theſe Signes and Seals at the hand of his Miniſter.

At the receiving the Bread, ſay after the Miniſter,

The Body of our Lord Jeſus Chriſt which was given for me, preſerve my body and ſoul unto everlaſting life. I take and eat this in remembrance that Chriſt died for me, and will feed on him in my heart, by Faith and Thankſgiving.

Let thy crucified body deliver me from this body of ſin and death.

After the Bread.

O bleſſed Jeſus, I do heartily believe that thou waſt

waſt crucified upon the Croſs, and that for me, as well as for any other: And as I now have received this Bread broken, whereby my body ſhall be nouriſhed; ſo I believe that I alſo have received in a ſpiritual manner thy body crucified, with all the benefits thereof, the full pardon of all my ſins and tranſgreſſions, and the ſtrengthning and refreſhing of my ſinful Soul. *Amen.*

Ejaculations before the Cup.

1. O Lord, thou tookeſt into thy hand the cup of trembling, thou

thou drankeſt out the very dregs thereof, and thy precious Blood was poured out like water for my ſake.

2. Sweet Jeſus, ſuſtain me by this Bread, refreſh me with this Wine, recover me with this Potion, cleanſe me by this Effuſion; that I may now at this preſent receive joyfully, return thankfully, live righteouſly, and dye happily.

3. And Lord grant that I may receive at this thy holy Table with that reverence here, that I may be a partaker of thy Heavenly Table hereafter.

At the receiving of the Cup, ſay after the Miniſter,

The blood of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my body and Soul unto everlaſting life: I drink this in remembrance that Chriſts blood was ſhed for me, and am thankful. O let it purge my Conſcience from dead works, to ſerve the Living God.

Ejaculations after the Cup.

1. I Have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments.

2. To

2. To thee therefore, O thou bleſſed Fountain of eternal ſweetneſs, do I addreſs my joyful Soul, to love and honour thee to my lives end.

3. Lord Jeſus accept of me, and ſo powerfully and graciouſly aſſiſt me, that I may ſavingly behold thee in thy holy Ordinances.

4. That I may clearly ſee, and joyfully confeſs what great things thou haſt done for my poor Soul.

5. O let this my humiliation before thee, be a pleaſing ſacrifice unto thee, for his alone ſake, whoſe precious life thy rich mercy

cy hath ſacrificed to thy juſtice for me.

6. Lord hear me, and have mercy on me, for his alone ſake whom thou haſt freely given unto me; that I may truely and faithfully love thee, devoutly ſerve thee, earneſtly embrace thee, and eternally enjoy thee.

A Thanksgiving after the receiving of the Sacrament.

I.

O Thou fountain of goodneſs, I do truely believe, that thy blood was ſhed out of thy body, as verily as I have received the wine apart from the

the Bread; and that for the remiſſion of my Sins, as well as any others.

II.

And I do alſo believe, that with thjs Bread and Wine, I have received thy precious Body and Blood, whereby my Soul is purified, and my Sins fully waſhed away; and that according to thy promiſe, I ſhall never hunger nor thirſt any more, becauſe with this Bread and Wine I have received thy Fleſh, which is Meat indeed, and thy Blood, which is Drink indeed; with which I humbly pray thee to cheriſh and nouriſh my poor Soul, and to encreaſe in me

me a hearty love and affection to these my fellow-members, who have at this time participated with me.

III.

And O thou who art Alpha and Omega, in whom there is no shadow of change; work in us all I beseech thee such a stability of mind, that we may no more start aside like broken bows, but that having our hearts whole with thee, we may continue stedfast in thy covenant to our lives end, and that nothing may be able to separate us from thy love; which I humbly beseech thee to grant, for thy Mercy sake. *Amen.*

IV.

IV.

I Bleſs and Praiſe thy holy Name, O Lord, for that thou in mercy vouchſafeſt to accept me at this thy Table, amongſt the reſt of thy elect and choſen people, and that thou haſt ſo graciouſly fed my languiſhing Soul with the moſt precious Body and Blood of Chriſt.

V.

I confeſs, O Lord, I am not worthy of the leaſt of all thy favours; but ſeeing it is thy will and good pleaſure to have mercy upon me, give me grace, I moſt humbly beſeech thee, to walk worthy of this thy Mercy in ho-

holineſs and newneſs of life: to the Glory of thy holy Name, and the ſalvation of my poor ſinful Soul.

VI.

And, O Lord, I beſeech thee, hold the ſame temper over me, that ſo living here a while in thy fear, & departing hence in thy faith, I may be received into thy favour; and that, Lord, for thy Name ſake, for thy Glories ſake, and for thy Mercy ſake, in Chriſt Jeſus, my only Mediator and Advocate, who dyed upon the Croſs for my ſins, and roſe again for my juſtification. *Amen.*

Then

Then joyn with the Congregation in Prayer and Thanksgiving, praising God for his goodneſs, and ſo depart lovingly together with chearful hearts, concluding with this bleſſing, ſaying it after the Miniſter.

The peace of God which paſſeth all underſtanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt us and remain with us always. *Amen*

Going home.

As thou art going home, and ſeeſt any object of charity, then call to mind ſome of theſe Sentences.

TO do good, and to diſtribute, forget not: for with ſuch Sacrifices God is well pleaſed, *Heb.* 13. 16.

Whoſo hath this Worlds good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? *John* 3. 17.

Give

Give Alms of thy Goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee, *Job* 4. 7.

Bleſſed is the man that provideth for the ſick and needy, the Lord ſhall deliver him in the time of trouble, *Pſal.* 41. 1.

He that hath pitty upon the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again, *Pro.* 28. 19.

Meditations to be used at any time.

I.

O How secure and sweetly do they sleep, who go to bed with a quiet conscience, who after a day of faithful industry, in a course of just and pious living,

II.

Lay down their wearied heads in peace, and safely rest in the bosome of providence! if they awake, their conscience comforts them in the dark, and bids them not fear the shadow of death.

III.

III.

No, nor even death it ſelf; but confidently look up and long for the dawn of that eternal day. This to our ſouls ſhould be our care, to note, cenſure, and correct our ſelves:

IV.

To ſtrive for maſtery over the paſſions that moleſt us, and diſmiſs from our thoughts what no way concerns us.

V.

Are not our own occaſions buſineſs enough to fill as much time as this life deſerves? Does not

the other at leaſt deſerve every minute of leiſure we can ſpare from this?

VI.

Let then the worldly purſue their wicked liberties, and ſay and do as they think fit; what's that to thee, my ſoul, who ſhalt not anſwer for others, unleſs thou ſome way make their faults thy own?

VII.

Thy pity may grieve, and thy charity endeavour; but if they will not hear, follow thou thy God, follow the way that leads to truth; follow the truth that leads to life.

VIII

VIII.

Follow the ſteps of thy beloved Jeſus, who alone is the way, the truth, and the life: follow his Holineſs in what he did; follow his Patience in what he ſuffered.

IX.

Follow him that calls thee with a thouſand promiſes; follow him that crowns thee with infinite rewards; follow thy faithful Lord, O my ſoul, to the end, and thou'rt ſure in the end to poſſeſs him for ever.

Meditations upon Death.

I.

SHall we be murmuring ſtill, Our life is but a ſpan, and that expoſed to innumerable ſorrows? Does not the very ſhortneſs abate its miſeries? Do not thoſe many miſeries commend its ſhortneſs?

II.

Should not we rather rejoyce at the ſight of death, that, whenere it comes, ſtill brings us advantage? if in our age, 'tis a Haven of Repoſe, and ought to be welcome after ſo long a Voyage.

III.

III.

If in our youth, it prevents a thousand Calamities, a thousand dangers of ruining our Souls; if by an ordinary sickness, 'tis the course of Nature; if by an outward Violence, 'tis always the will of Heaven.

IV.

What need we fear how many deaths there are? we are sure there can be but one for us: Dying is an act to be done but once; and once well done, we are happy for ever.

V.

Lord, we confeſs thy decrees are juſt, and our ſelves the cauſe of all our miſeries; we ſacrifice our youth to ſport and folly, and our manly years to luſt and pride.

VI.

We ſpend our old age in Craft and Avarice, and begin not to live till we are ready to die; then we bewail the ſhortneſs of our time, when our ſelves have prodigally thrown it all away.

VII.

We lead a loose and negligent life, and then complain death takes us unawares. Our dayes are perhaps too few to grow rich, or satisfie the ambition of a haughty Spirit.

VIII.

But to be taught the love of God, the meek and humble life of Jesus, requires not so much the number of years, as the faithful endeavours of a pious mind.

IX.

IX.

Could we beſtow, on the improvement of our ſouls, the time we ſo vainly trifle away, our day would be ſhort enough not to ſeem tedious, and long enough to finiſh our appointed task.

X.

And what, O Lord, is our buſineſs here, but to trim our Lamps, and wait thy coming? but to ſow the immortal ſeed of hope, and expect hereafter to reap the increaſe?

XI.

XI.

No matter how late the fruit be gathered, if ſtill it go on in growing better; no matter how ſoon it fall from the tree, if not blown down before it be ripe.

XII.

O thou moſt juſt, but ſecret providence, who governeſt all things by the counſel of thy will, whoſe powerful hand can wound and heal, lead down to the grave, and bring back again.

XIII.

XIII.

Strike as thou pleaſeſt our health, our lives, we cannot be ſafer than at thy diſpoſal; onely theſe few requeſts we humbly make, which, O may thy clemency vouchſafe to hear.

XIV.

Cut us not off in the midſt of our folly, nor ſuffer us to expire with our ſins unpardoned; but make us, Lord, firſt ready for thy ſelf, then take us to thy ſelf, in thine own fit time.

A Prayer at the hour of Death.

IN the midſt of life, we are in death; of whom may we ſeek for Succour, but of thee, O Lord, who for our Sins art juſtly diſpleaſed? yet O Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, remember the work of thy hands, and the purchaſe of thy Blood; give not up this thy departing Creature unto the bitter pains of Eternal death: Lord remember now thy great Mercy, and thy bloody ſufferings, death and paſſion; let thy bowels melt in tender

der Compaſſion towards this Perſon in this great Extremity: Shut up Hell, and open Heaven, that he may behold thoſe things which belong unto his Peace. O Lord deſtroy not. O Lord forſake not, O Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, thou moſt worthy Judge Eternal, ſuffer not this Perſon at his laſt hour for any pains of death to fall from thee. But we beſeech thee Conduct him through the Valley of the ſhadow of Death, unto the land of Everlaſting life, through Jeſus Chriſt our Lord.

Our Father, &c.

A Hymn

I.

'TIs not for us and our proud hearts,
O mighty Lord, to chuſe our parts,
But act well what thou giv'ſt;
'Tis not in our weak pow'r to make
One ſtep o'th' way we undertake,
Unleſs thou us reliev'ſt.

II.

What thou haſt given, thou canſt take,
And when thou wilt, new gifts canſt make;

All

All flows from thee alone:
When thou didst give it, it was thine;
When thou retook'st it, 'twas not mine;
Thy will in all be done.

III.

It might perhaps too pleasant prove,
Too much attractive of my love;
So make me less love thee.
Some things there are, thy Scriptures say,
And Reason proves, that Heaven and they
Do seldom well agree.

IV.

IV.

Lord, let me then ſit calmly down,
And reſt contented with my own;
That is, what thou allow'ſt.
Keep thou my mind ſerene and free,
Often to think on Heav'n and thee,
And what thou there beſtow'ſt.

V.

There let me have my portion, Lord,
There all my loſſes be reſtor'd;
No matter what falls here.

Is't

Is't not enough that we shall
sing,
And love for ever our blest
King,
Whose goodness brought us
there?

VI.

Great God, as thou art one,
may we
With one another all a-
gree,
And in thy praise con-
spire:
May Men and Angels joyn
and sing
Eternal Hymns to thee their
King,
And make up all one
Quire.

A Hymn.

I.

MY God, to thee our ſelves we ow,
And to thy bounty all we have;
Behold, to thee our praiſes bow,
And humbly thy acceptance crave.

II.

If we are happy in a Friend,
That very Friend 'tis thou beſtow'ſt;
His power, his will to help our end,
Is juſt ſo much as thou allow'ſt.

III.

III.

If we enjoy a free Eſtate,
Our onely Title is from thee;
Thou mad'ſt our lot to bear that rate,
Which elſe an empty blank would be.

IV.

If we have health, that well-tun'd ground,
Which gives the muſick to the reſt,
It is by thee our Air is ſound,
Our Food ſecur'd, our Phyſick bleſt.

V.

V.

If we have hope one day to
view
The glories of thy bliſsful
face,
Each drop of that refreſhing
Dew
Muſt fall from Heav'n
and thy free grace,

VI.

Thus then to thee our Praiſes
bow,
And humbly thy acceptance
crave,
Since 'tis to thee our ſelves
we ow,
And to thy bounty all we
have.

VII.

VII.

Glory to thee, great God, alone,
Three perſons in one Deity;
As it has been in ages gone,
May now, and ſtill for ever be.

FINIS.

A: New, years, Gift: 11 Part:

Old things are past away Behold
All things are become new: 2 Cor: 5:
The fashion of this world passeth away
R. H. van Hoeve Sculp:

A

New-Years-Gift:

Compoſed of

PRAYERS

AND

MEDITATIONS;

WITH

Devotions

FOR

Several Occaſions.

The Second Part.

LONDON,
Printed for *Simon Neale*,
at the *Three Pidgeons* in *Bedford-ſtreet*, over againſt the *New Exchange*. 1681.

THE PREFACE.

THE *First Part found so good Reception, that I present you with a Second. The Gift is* Meditation, *by which you may learn that Heavenly Language by heart which is here laid down by Precepts.*

Let us not injuriously deprive our Souls of the due interest of Grace and Vertue; but accout this vain World, with the Wares thereof, suitable to the Shop of Idle Merchandize unto which we have already been too long

Customers; the Traffick being Toil; the Wealth, Trash; the Gain, Misery; and the whole Contents thereof, Detriments in Grace, Piety, and Vertue.

If this receives the like acceptation as the former, I then think my time not ill bestowed. So leaving you to the Protection of the Almighty, in whose presence is fulness of Joy, and at his right hand Pleasures for evermore.

A

New-Years-Gift.

The Second Part.

Meditation 1.

Of Repentance and Amendment of Life.

I.

WE are now so much nearer our Grave; and all the World is grown older by a Year, the Portion of the Wicked is so much

leſs; and their time of Puniſhment ſo much approach't. The Sufferings of the Patient are ſo much diminiſht, and their hopes of Delivery ſo much increaſt.

II.

They who have ſpent this day in Sin and Folly, ſee all their thoughts now vaniſh like a Dream. They ſee all's paſt but a fear of revenge; and the beſt that can follow is a bitter Repentance, but ſuch as have wiſely beſtowed their time, and made another new ſtep towards Heaven; they ſee their Joys come to meet them in the way; and ſtill grow bigger as they

they come: Till by a Holy Death they joyn in one, and dwell together for Eternal Ages.

III.

O thou Bleſſed Author of all our hopes, and perfect Satisfier of all our Wiſhes! Do thou inſtruct us in this great, wiſe truth; and let every Evening renew it on our Minds: That the things of this world are of little import; ſince its Joys and Griefs laſt but for a time: but the future Eſtate moſt infinitely concerns us, where Life and Death endure for ever.

IV.

We are nearer indeed

the end of our Life; but what are we nearer the end for which we Live? What have we done, my Soul, to day, that's truely Advancive to our laſt great home? Have we encreaſt our Eſteem of Heaven; and ſettled it's love more ſtrongly in our Hearts? Have we avoided any known Temptation, or faithfully reſiſted, when we could not avoid, have we Interrupted our cuſtomary Faults; and check't the Vices we are moſt inclin'd to? Or have we embrac'd the Opportunities of good, which the Mercy of Providence has offer'd to our hands? have we

we induſtriouſly Contrived Occaſions, to improve as we are able our ſelves and others?

V.

Alas, dread Lord, what do we ſee when ſeriouſly we look into our guilty Selves? When we reflect on our former Years; nay even the Follies but of this one day? ſo many Hours miſpent in nothing, ſo many abuſed in worſe than nothing.

VI.

Pardon, O meek Redeemer, what our Paſſions have done; and favourably ſupply what our weakneſs has omitted, make us hereafter more care-

carefully Watch, that our time unprofitably slide not away, make us select every day some fit retreat, to Study the knowledge of our selves and thee; our selves, to Correct our many Infirmities; and thee, to adore thy infinite Perfections.

The Prayer.

O Gracious Lord, whose Laws are but necessary Rules of Soul-Saving Love, and whose Commands are but Efficacious Advises of what our nature requires to grow happy, quicken we beseech thee, the Slackness of our Obe-

Obedience to them, by often reflecting on this thy generous goodneſs: And grant that the ready Obſervance paid by all other Creatures, to thy leaſt will in ſerving us, may ſo reproach our Perverſe Reſiſting the guidance of thy ſweet Spirit, towards our own only good, which thou kindly calleſt thy Service; that we may feel our Selves Confounded with Shame at our notorious Follies, and be henceforth apter to learn by all the World about us, our Duty to thee, through our Lord Jeſus Chriſt, thy Son and our Saviour. *Amen.*

Medi-

Meditation 2.

Of the Glories of Heaven.

I.

LET them, O Lord, ſeek other Delights, who expect no Felicity from thee. Let them fill up their time with other Imployments, who think thy rewards not worth their Labour, as for thy Servants, our chief content ſhall be, to meditate the Glories prepared for us above, all the few Years we live ſhall ſpend themſelves to purchaſe that one Eternal Day.

II.

II.

That day whoſe brightneſs knows no night; nor ever fears the leaſt Eclipſe, whoſe chearful brow no Cloud o're-caſts; nor Storm moleſts the paſſage of it's Rays, but ſtill ſhines on Serene and Clear; and fills with Splendour that ſpacious Palace, it needs not the Fading Luſtre of our Sun, nor the borrow'd Silver of the Moon, the Sun that Riſes there is the Lamb; and the Light that Shines the Glory of God.

III.

O how Beauteous Truths are Sung of thee, thou City of the King of Heaven!

ven! Thy Walls are raiſed of Precious Stones; and every Gate is of one rich Pearl, thy Manſions are Built of choiceſt Jewels; and the Pavement of thy Streets are Tranſparent Gold, down in the midſt runs a Chriſtal River, perpetually flowing from the Throne of God, there all along thoſe pleaſant Banks, deliciouſly grows the Tree of Life, healing all Wounds with it's Balmy Leaves; and making Immortal all that but taſt it's Fruits.

IV.

Thus is the Holy City Built; thus is the new *Jeruſalem* adorn'd. O Fortunate

tunate and Glorious City! How free and happy are thy glad Inhabitants: Every Head wears a Royal Crown; and every Hand a Palm of Victory. Every Eye overflows with Joy; and every Tongue with Pſalms of Praiſe. Behold, O my Soul, the Inheritance we ſeek; and where can we find more Riches to invite us. Behold the Felicities to which we are called; and where can we meet ſuch Pleaſures to entertain us?

V.

Away then all Vain and Worldly Deſires; be Baniſht ever from moleſting my Peace. Deſcend thou Bleſſed

Bleſſed Heaven into my Heart, or rather take up my Heart to thee, thy Joys are ſo great to enter into me; O make make me fit to enter into them, make me ſtill think on my Country above; and there Eſtabliſh my Eternal home, where I ſhall dwell perpetually in the view of my God, and be filled for ever with the Sweetneſs of his Preſence. For if theſe Imperfect Shadows ſo ſweetly pleaſe, how will the real Subſtance Tranſport our Hearts.

The

The Prayer.

O God who Graciouſly woo'ſt us to our Eternal Inheritance, by deſcribing it's inexpreſſible Glories all manner of ways which are apt to work upon our low Conceits, that they may fitly inſinuate themſelves, and become by Degrees abſolute Maſter of our Hearts! Bring them we beſeech thee, ſtill Seaſonably into our Memories, and ſo ſtrongly ſettle them in our Affections, that our Souls being wholly Raviſh't with thoſe great Hopes, all Temptations and Vanities of

of this World may fly unconcernedly by us, and never be able to to distract our intire, and steddy, and daily strengthning desires, of entring once for ever into possession of thy Kingdom, through our Lord *Jesus Christ*, our onely Saviour and Redeemer. *Amen.*

MEDITATION III.

Of God's Providence.

I.

MY God, in every thing I see thy hand; in every passage thy gracious Providence. Thou wisely

wiſely governeſt us in all our ways, and preventeſt with thy Mercies all our wants. Thou calleſt us up in the early Morning, and giveſt us Light by the Beams of the Sun, to labour every one in their proper Employment, and fill the little Place appointed them in the World.

II.

Thou provideſt a reſt for our weary Evening, and favoureſt our Sleep with a ſhady Darkneſs, to refreſh our Bodies in the peace of Night, and ſave the waſte of our decaying Spirits. Again, thou awakeſt our drowſie Eyes, and bidſt us return to our daily

daily Task. Thus has thy Wisdom mixt our Life, and beauteously interwoven it of Rest and Work, whose mutual Changes sweeten each other; and both prepare us for our greatest Duty of finishing here the Work of our Salvation, to rest hereafter in thy Holy place.

III.

Lord, how thy bounty gives us all things else, with a large and open hand! Our Fields at once are covered with Corn, and our Trees bow under the weight of their Fruit. At once thou fillest our Magazins with Plenty, and sendest us whole Showrs of

of other Bleſſings. Onely our Time thou diſtill'ſt by Drops, and never giv'ſt us two Moments at once, but tak'ſt away one, when thou lendeſt another; to teach us the price of ſo rich a Jewel.

IV.

That we may learn to value every Hour, and not childiſhly ſpend them on empty Trifles; much leſs maliciouſly murther whole Days, in purſuing a courſe of Sin and Shame. Lord, as thou haſt thus taught our Ignorance, ſo let thy Grace enable our Weakneſs, wiſely to manage the Time thou giv'ſt us, and ſtill preſs on to new

new Degrees of Improvement; that with our few, but well-ſpent Years, we may purchaſe to our ſelves a bleſſed Eternity.

V.

O thou in whoſe indulgent Hands are both our Time and our Eternity! whoſe Providence gives every minute of our Life, and governs the fatal period of our Death! O make us every Evening ſtill provide to paſs with comfort that important Hour: Make us ſtill balance our Accounts for Heaven, and ſtrive to encreaſe our Treaſures with Holineſs, that if we riſe no more to our Acquaintance

tance here, we may joyfully waken among thy Bleſſed Angels, there to unite our Hymns with theirs, and ſing *Hallelujahs* for ever more.

A Prayer.

O God, whoſe gracious Providence vouchſafes to put us frequently in mind of our own and the Worlds laſt End, by burying every Day in the ſilent Grave of Night! Sweeten, we humbly beſeech thee, and render familiar to our expectation thoſe terrible periods of Time, by our conſtant due uſe of this, to even our

Accounts with thee, and fit our ſelves for Sleep with a devout compoſure of our Souls to their Eternal Reſt: And grant that our yielding ſo often, and ſo eaſily, at the ſummons of our drowſie Humours, to ſuſpend for ſome Hours all Operations of the whole Man, may teach our Souls to reflect themſelves into a more reaſonable willingneſs of ſerving thee; that when thou laiſt our Bodies in the Bed of Duſt, we may expect a joyful Reſurrection of our Souls to Eternal Life, through our Lord and Saviour *Jeſus Chriſt*. *Amen*.

MEDITATION IV.

Of bearing Affliction.

I.

O My Soul, ſit down in peace, and reſt ſecure under the Almightys Protection: Let us not diſturb the Order of thoſe Mercies which our God has deſign'd us in his eternal Counſels. Every Accident may be turned into Vertue; and every Vertue is a ſtep to our glorious End. If our Affairs ſucceed, let us praiſe our Great Benefactor, and think what he'll give us hereafter, who ſo favours

us here. If they miſcarry, let us yield to the Will of Heaven, and learn by our Croſſes in this World to betake us to the other. Whatever happens, let this be our conſtant Rule, to provide for the future Life, and be contented with the preſent.

II.

Shall we not patiently accept a little evil, from him that has given us ſo much good? Shall the being without ſome one thing we need not, more ſenſibly affect us, than the having all we need? Ingrateful we! The common Benefits we all enjoy deſerve the Thankſgiving of

a whole Life. The Air we breathe in, and the Sun that ſhines on us; the Water, and the Earth, that ſo faithfully ſerve us; the exerciſe of our Senſes, and the uſe of our Wits, if not in excellence, at leaſt to ſome degree: All theſe, O Lord, thou generally giveſt to the good and to the bad; and for the leaſt of theſe none can praiſe thee enough.

III.

What ſhall we ſay to thoſe high ſupernatural Bleſſings; the Son of God to redeem us, and Heaven to reward us? What ſhall we ſay? Can we yet complain, becauſe ſome few

perhaps are more prosperous than we? Should we not rather look down on the many below us, and be thankful to see our selves more favoured than they? Should we not reckon o're the Miseries of Mankind, and bless our God, that hath so preserved us? Had we some desperate Canker breeding on our Face, or noisom Leprosie spreading over our Skin, (these we must all confess are incident to our Nature, and more than these due to our Sins),

IV.

What would we give to be as now we are? how gladly change for a moderate

rate Affliction? 'Tis but interpreting our worſt Condition well, to find Motives enough for our Gratitude to God: 'Tis but interpreting our beſt Condition frowardly, and find Defects enough to think our ſelves miſerable. Did we adore, as we ought, the Wiſdom of our God, we ſhould eaſily truſt him to rule his own World. Could we underſtand the ſecret Character of his Decrees, we ſhould read in each Syllable a perfect harmony. Teach, O thou bleſt Enlightner of our minds, teach us to expound thy Actions in a fair ſenſe.

V.

Suffer us not to follow our private Spirit, leſt we create to our ſelves a voluntary Miſery. Still let us conſtrue the Afflictions thou ſendſt us, as means to correct, and not to deſtroy us; to prevent ſome Sin, or practice ſome Vertue; and when we need our Croſſes no longer, thou wilt take them away. Mean while, O gracious Lord, make us wait thy time, and not impatiently preſcribe Limits to thee. Make us rejoyce that our Lots are in thy hands: but O let thy Mercy chuſe favourably for us. Diſpoſe

as

as thou pleaſeſt our Condition here; only our Portion hereafter, let it be with thy Bleſſed.

The Prayer.

O God, the Eternal Source and Neceſſity of Being, on whoſe free overflowing that of thy whole Creation every moment depends: Strike, we beſeech thee, our hearts with a continual dread and reverence of thy abſolute Dominion, which ſhouldſt thou but never ſo little ſuſpend thy Bounty, we ſhould inſtantly vaniſh all into nothing. And grant that, as we know thou pre-

ſerv'ſt this World, to grow daily riper for the other, to which thou haſt ordain'd it, we may by Grace ſo husband our time here, as in the next Life to poſſeſs thy Eternity, through our Lord *Jeſus Chriſt. Amen.*

MEDITATION V.

Againſt Pride.

I.

Speak no more proudly, vain Duſt; nor provoke any longer the Living God. Seal up thy Lips in humble ſilence, and tremblingly remember

ber his dreadful judgments. Remember how the Earth opened it ſelf, and ſwallowed up alive ſo many thouſands. Remember how the Clouds rain'd Fire and Brimſtone, and buried whole Cities in their own Aſhes. Remember how the general Deluge o'reſpread the world, and ſwept away almoſt all Mankind. Remember and ask the Cauſe of all this Ruine, and tell it aloud to the bold Offender.

II.

Tell him, 'twas Sin, and ſuch as his, that drew upon them ſuch ſwift Deſtruction. Sin threw the Angels down from Heaven, and chain'd

chain'd them up in Eternal Darkneſs; ſin baniſh'd *Adam* out of Paradiſe, and turn'd that Delicious Garded into a Field of Weeds. O God, how terrible is thy Mighty Arm, when thou ſtretcheſt it forth to be avenged on thine Enemies! O Sin, how fatal is thy deſperate Malice, that pulls on our Heads all the Thunder of Heaven!

III.

O my Soul, how dull and ſenſeleſs are we, to ſleep ſecure, as if all were ſafe! Can we repeat theſe amazing Truths, and not tremble at the Wrath of the Divine Juſtice? Can we conſider the deplorable

ble end of Sinners, and ſtill go on in the ways of Sin? Even while we ſing thy Praiſes, O Glorious Lord! Our very Duty ſhould fear before thee. What ſhould Corrupted Nature then do, when it ſees it ſelf ready to offend thee? What ſhould a guilty Conſcience do, when it ſees it ſelf ruin'd by offending thee?

IV.

Strike thou our Hearts, O thou infinite Majeſty, with an awful Reverence of thy great Name. Correct our many Levities into a Pious Sadneſs; and break our Proud Hearts into an Humble Contrition. Still may

may our Conſciences cry aloud within us, Dare you commit this Evil, and ſin againſt your God? Dare you commit this Evil, and undo your ſelves, and plunge your own Souls in Everlaſting Torments? Forbid ſo raſh a Madneſs, Gracious Lord, and make thy Judgments on others Mercies to us. For who is like thee, O Lord, terrible in thy Judgments! And who is like thee, amiable in thy Mercies!

The

The Prayer.

O God, who by Hopes and Fears, the main Swayers of our Nature here, haſt graciouſly provided to counterpoiſe our weight downwards, and ſuſtain our faint Progreſs up to thee in thy Kingdom! Grant we humbly beſeech thee, that the many Examples of thy dreadful judgments on Obſtinate and Incorrigible Sinners may ſtrongly overawe our Pride, with other Vices and Impenitence, and thy many more Eminent Inſtances of Indulgence and Mercy to the Penitent

and

and truly deſirous of Vertue, may encourage our Weakneſs, and make us effectually endeavour to gain it: And this I humbly beſeech thee, for Jeſus Chriſt his ſake. *Amen.*

MEDITATION. VI.

Againſt Sloth.

I.

RETire, O my Soul, into thine own Boſom, and ſearch what thou aimeſt at in all: where doeſt thou place thy chief Felicity? And whither tends thy ſtrongeſt Deſires? Go to the Great and Prudent of

of the World, and learn of them to chuſe thy Intereſts. Do they not there increaſe their Eſtates, where they mean to ſpend moſt of their Life? Do they there project their Manſion-Seat, in a Country through which they paſs as Travellers? No more, my Soul, ſhould we Build our beſt Hopes on the ſandy Foundation of this periſhable Earth,

III.

Where, ſure we are, we cannot ſtay long, and are not ſure we ſhall ſtay a little. O thou Eternal being, who changeſt not, yet art the cauſe and end of all our Changes: Who ſtill remain'ſt

main'ſt the ſame rich Fulneſs in thy ſelf, and the ſame bright Glory to all thy *bleſſed*, Teach us *O Lord* to uſe this tranſitory Life as Pilgrims returning to their beloved home; that we may take what our Journey requires, and not think of ſetling in a Forreign Country, but wiſely forecaſt our Treaſures ſo, to be happy where we muſt always be, without any trouble or moleſtation.

III.

When thou haſt found thy happy end, and found it the only good that laſts for ever, ſtudy, O my Soul, to know ſtill more; and ſtill more value thoſe Im-

Immortal Joys. Strive for so Glorious a Prize with thy whole Force, and the utmost Strainings of all thy Faculties. Purchase at any rate that Blest Inheritance, and wisely neglect even all things else, all that divert thee from thy Holy Course, or but retard the Speed of thy Advance. For though the least in the Kingdom of Heaven be happy enough, where every Vessel is filled to the Brim,

IV.

Yet to inlarge our Capacity to the least higher Degree deserves the busiest Diligence of our whole Life. Shall the Industrious

ous Bee endure no reſt, but fly, and ſing, and labour all the Day? Shall the unwearied Ant be running up and down, to fetch and carry a few Grains of Corn? And we, for whom all Nature ſo faithfully works and tires it ſelf in a perpetual motion, for whom the tender Providence of God commands his Angels to Watch over us, for whom the Holy Jeſus came down from Heaven, and ſpent a whole Life in continual Labour;

V.

Shall we ſleep on in a drowſie Sloth, and not ſtir a finger to help our ſelves? Awake, my Soul, and chide thy

th[illegible] ſluggiſh Thoughts, and let their ſtupid folly plainly know, we have a ſtore to provide, as well as Ants, and infinitely Richer than their poor Hoard. We have a work to do as well as Bees, and far more ſweeter than all their Honey. What can ſo nobly enrich an Immortal Soul, as ſtill to be gathering a Stock for Eternity? What can ſo highly delight one that every Day improves, as daily to ſee the encreaſe of his Hopes?

VI.

O Bleſſed hope! Be thou my chief Delight, and the only Treaſure I covet to lay up; be thou the quickning

ning Life of all my Actions, and ſweet allay of all my Sufferings; ſo ſhall I ne're refuſe the meaneſt Labour, while I look to receive ſuch glorious Wages. So ſhall I ne're repine at any Temporal Loſs, while I hope to gain ſuch Eternal Rewards. Lord, while we breathe, make us live to thee, and when we expire, depart in thy Peace: That, whether we live or Die, we may be always thine, and to live with thee in Life Everlaſting.

The Prayer.

O God, whoſe Eternal Providence has imbarkt our Souls in the Ship of our Bodies, not to expect any part or Anchorage on the Sea of this World, but Steer directly through it to thy Glorious Kingdom! Grant, we beſeech thee, that, daily reflecting with what care & diligence the wretched Adventurers for all ſorts of Vanity purſue round about us their deſperate Courſes, we may feel our ſelves confounded with juſt Reproach, who knowing our Engagement on ſo Impor-

Important a Voyage, yet take ſo little pains to perform it. Preſerve us, O Lord, from Sloth, and from the dangers that on all ſides aſſault us, and keep our Affections ſtill fitly diſpoſed to receive thy Holy Inſpirations, that carried ſweetly & ſtrongly forward by thy Holy Spirit, we may happily arrive at laſt in the Haven of Eternal Salvation, through Jeſus Chriſt our Lord. *Amen.*

MEDI-

MEDITATION VII.

On the Vanities of the World.

I.

TEll me, you eager Lovers of the World, what 'tis you aim at in all your Pretences: you weary your Bodies with reſtleſs Labour, and afflict your minds with perpetual care, Day and Night you are ſtill perplext, ſtill buſily plotting to compaſs your own ends. Tell me what are thoſe ends you ſo long have ſought; and I will tell you what you ſoon will find. While they are many, they but diſtract

your Thoughts, and often engage in a Quarrel among themſelves. One end, and one alone is the way to Peace; and on that one, muſt all the reſt depend.

II.

'Tis true, and by that Rule we guide our Lives; what e're we undertake is only to be happy. 'Tis to be happy that we ſtrive to be great, and enrich our ſelves by defrauding others, 'tis to be happy that we run after Pleaſures, and covet in every thing our own proud will. But we, alas! miſtake our happineſs, and fooliſhly ſeek where 'tis not to be found;

as

as silly Children think to catch the Sun, when they see it setting at so near a distance, they travel on, and tire themselves in vain; for the thing they seek is in another World.

III.

Just so we judge, and just so are deceived, when we think to meet with Heaven upon Earth. This World, alas! has now no Paradise; but all its fruits are weeds and thorns, all dangerously mixt with occasions of Sin; all sprinkled over with the bitterness of Sorrow. What did we ever passionately love, but still in the end it made us repent? Nay,

the beſt end was heartily to repent, and learn by our falling to tread more ſure.

IV.

Pity us, O Lord, who live below in the Dark, ſtill wiſhing for reſt, but finding none; ſcatter thoſe Miſts of Paſſion that blind our Eyes; and ſhine upon us with thy beauteous light; convince us throughly, there is a better World than this, a happier people than thoſe we know: Let us every day begin our Journey thither, and fit our ſelves for that Bleſſed place.

V.

If thus our nature tend to

to happineſs, there's ſure ſome happineſs to content our nature; ſure the all-wiſe Creator has provided means to ſatisfie the Appetites which himſelf has made. Doubt not, my Soul, the Bounty of thy Lord; but turn all thy fear on thine own unworthineſs: look up and ſee a rich delicious Land, that flows with ſweeter Streams than Milk and Hony; look up and ſee a Glorious City, incomparably braver than the Courts of Kings: behold the bleſſed Angels ſhining on their Thrones, and all the Heavenly Saints Triumphing with their Hymns; behold the Glory

wherewith their Lord has Crown'd them in the ſolemn day of their Eſpouſals with himſelf.

VI.

Look up yet higher O, my Soul, and ſee the Sacred Humanity of thy dear Redeemer, that bleſſed Jeſus who dyed for us on the Croſs, and now invites us to partake his Crown; ſee, and rejoyce in thoſe Eternal Honours which Heaven and Earth pay to their King. Look up once more, and infinitely farther, and humbly admire the unſpeakable myſtery, ſee and adore the Soveraign Deity, eſſentially full of its own bleſt light, full and over-

overflowing into all his Creatures, which ſhine as little Beams derived from him.

VII.

When thou haſt ſeen all this, my Soul, and ſtaid and dwelt a while among thoſe Wonders, turn down thine eye towards the Earth again, and ſee the petty things that entertain our Minds: What is a name of honor, or a momentary pleaſure, compared to the Bliſs of an Eternal Paradiſe? what is a Bag of Money, or a fair Eſtate, if counterbalanc'd with the Treaſures of Heaven? How narrow

there do our greateſt Kingdoms ſeem! How ſmall a circle is the whole Globe of the Earth! Cities and Towns ſhew like litrle hills; and the buſie World, but like a ſwarm of Ants, running up and down, and joſtling one another; and all this ſtir for a few Grains of Corn.

VIII.

O Heaven! let me again lift up my Eyes to thee, and take a fuller view of that Glorious Proſpect: there let me ſtand and fix my ſteddy ſight, till I have look'd my ſelf into this firm judgment, all the moſt Proſperous Fortune can here poſſeſs, or even the largeſt

largeſt fancy poſſibly imagine, all is an idle Dream to thoſe real Joys, an abſolute Nothing to that ſolid Felicity. The juſt ſhall be as Lillies planted in Paradiſe, and flouriſh for ever in the preſence of God. If we perform with them the part of Faithful Servants, we ſhall ſurely, with them, have the portion of Children.

The Prayer.

O Almighty God, remove far from me Vanity and Lies, and what ever elſe is prejudicial to me; grant that I may love thy Law, and delight my

ſelf therein all the day long: For I have ſinned againſt thee, and dealt very wickedly, and have added to the number of my Fore-fathers numberleſs Tranſgreſſions; and inſtead of bringing forth the fruits of Righteouſneſs and Holineſs, I have turned all thy Bleſſings, Graces, and Mercies into Wantonneſs. So that I have provoked thine anger from the firſt time I came into this World, to this very hour; but, O Lord, I beſeech thee, preſerve me from Sin for the time to come, for without thy Grace preventing me, I cannot but ſin: viſit me therefore, O Lord,

with

with thy Salvation, that I may live undefiled in the way of thy Commandments, and see the felicity of thy chosen, and rejoyce and give thanks with thine Inheritance. To this end send thy Holy Spirit into my Heart, to teach me to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil World, and to have always in remembrance the great account which I am to give at the last day, before the Tribunal of the Almighty. Lord, fit me for the hour of Death, that I need not fear the day of Judgment. *Amen.*

MEDITATION VIII.

Of the Almighties Protection.

WHoſo dwelleth under the defence of the moſt high ſhall abide under the ſhadow of the Almighty, *Pſ.* XCI. *v.* 1.

I.

Not unto us, O Lord, not unto us; but unto thine own bleſt name give all the Glory: When we have apply'd our utmoſt Cares, and uſed all the diligence that lies in our power: What can we do but look up to thee; and

ſe-

ſecond our endeavours with Prayers for thy bleſſings? When we have implored thy gracious mercy, and offer'd thee our deareſt Sacrifice to obtain it, what can we do but ſubmit our hopes, and expect the event from thy free goodneſs?

II.

We know, and thou thy ſelf haſt taught us; unleſs thou defendeſt the City, the Guard watches but in vain: We know, and our experience tells us, unleſs thou reach forth thy hand, we are preſently in danger of ſinking. Every moment of our day ſubſiſts by thee;

thee, and every ſtep we take moves by thy ſtrength. Even the Line we now repeat, muſt beg its breath of thee, and ſtop if thou denieſt it. If thou denieſt, who can compel thy Will, or call in queſtion thy Decrees? Are we not all thy Creatures, O gracious God, and as helpleſs Children, hanging at the breſt of thy Providences? Are we not all as clay in thy hands, to frame us into Veſſels of what uſe thou pleaſeſt?

III.

Behold, we confeſs, O Lord, in thee we live, in thee we move and have our being; all our ſufficiency

ency proceeds from thee; and our Succeſs depends on thy Favour. Others may tell us the way we ſhould go; but thou alone canſt enable us to walk. Others may inſtruct in the paths of Vertue; but even they muſt firſt be taught by thee: They muſt be moved by thee to act that Charity; and ſo all at laſt is reſolved into thee.

IV.

Should we preſume, O Lord, to divide thy Grace, and proudly challenge any ſhare to our ſelves, thy mighty truth ſtands up againſt us, and our own infirmities plainly confute us.

us. Shouldſt thou ſeverely examine our hearts, and ask who works all their actions in them, ſure we muſt needs bow down our heads, and from our low duſt humbly ſay, Nothing are we, O Lord, but what thou haſt made us; nothing have we, but what thou haſt given us: Only our ſins are entirely our own; which, O may thy Grace extinguiſh for ever.

V.

O may all ſelf-preſumption die in us, and our whole confidence live only in thee: May even our frailties make us more ſtrong; and our being no-

nothing, teach us to be humble: so shall thy power, O God, be magnified in our weakness, and thy mercy triumph in the relief of our miseries. We receive all we have of thee, and why should we boast as if we had it of our selves? Thou art my Saviour, whom then shall I fear? Thou art my Protector and Defender, of whom then shall I be afraid?

VI.

Thus we depend, and happy are we in this dependence, did we but know our own true interest: We and our whole concerns are deposited with

with God; and where can we find a better hand to enſure them? Is he not wiſe enough to chuſe ſafely for us, who diſpoſes all Nature in ſuch admirable order? Has he not power to go through with his purpoſe, who commands the wills of Men and Angels? Wants he perhaps an inclination to favour us, who deſires our felicity more than our own hearts? He feeds the fowls of the Air, and cloaths the Lillies of the Fields. Without his Providence not a Sparrow falls to the ground. And ſhall we miſtruſt his Care for his Children? Under his

his Government we have liv'd all this while, and can we now ſuſpect he'll forſake us?

VII.

He has ſhewed his bounty in extraordinary Graces, and will he deny us his leſſer bleſſings? He has freely beſtowed on us his dearest Son; how ſhall he not with him give us all things elſe? All that are truly uſeful to carry us on our way, and bring as at length to his Eternal reſt? If our neceſſities be the effects of our folly, we muſt not preſume he'll maintain us in our ſins. Rather we ſhould ſtrive to moderate our Appetites, and

and Correct the Vices that have bred these Miseries. But if our wants be innocent and pressing, he'll sooner do a Miracle than break his Word, His Word, which he so often has solemnly engaged, so often proved by a thousand experiments.

VIII.

Ask but the former Ages, and they will tell you the wonders he wrought in favour of his Servants. He multiplied the Oil in the poor Widows Cruse, and fed his Prophet by the service of a Raven: He dried the Sea into a path for his people, and melted the Rocks to refresh

freſh their thirſt: He made his Angels Stewards of their proviſion, and nouriſht them in the Wilderneſs with the bread of Heaven. Still, O my God, thy Eternal Charity retains the ſame affections for them that relie on thee; ſtill thy all-ſeeing Wiſdom governs the World with the ſame immenſe unalterable goodneſs. Nay, ſurely now the ſtreams of thy mercy run more ſtrong, and have wrought to themſelves a larger Channel, ſince thou brought'ſt down the Waters from above the Heavens, and opened in thine own Body

a Spring of Life, a Spring of Joy and Bliſs, to revive our hearts, and overflow them with a torrent of everlaſting pleaſure.

The Prayer.

O Eternal God, we are not able of our ſelves to do any thing, without thy Almighty help. Let thy Providence watch over us, and guide us in all our ways, to thy Glory and our Spiritual benefit; and grant that we may not place our Joys

Joys and hopes upon the things of this Life, which periſh and cannot ſatisfie, but in thee, the fountain of all true felicities. Let thy mercy guide us in thy paths of Righteouſneſs, and give us the fear of thy Name, and knit our Hearts unto thee, that neither Life nor Death, Principalities nor Powers, may ever be able to ſeparate us from thee. And O thou who art full of Compaſſion and Mercy, long-ſuffering, and plenteous in goodneſs and truth, be thou always our Protector and Defender, to keep us from all evil both Ghoſtly and Bodily; make us ſo run the ways

ways of thy Commandments, that by performing that Bleſſed Race, we may arrive to that Heavenly Kingdom prepared for all them that love and fear thee, through Jeſus Chriſt our Lord,

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MEDI-

MEDITATION IX.

Love not the World.

LOve not the World, neither the things that are in the World; *If any man loves the World, the love of the Father is not in him*, 1 John 2. 15.

I.

Why do we ſtill purſue this World, and ſo eagerly ſeek its fond Enjoyments? A World of vanity and falſe deceits, a World of miſery and ſad diſaſters, whoſe croſſes are ſolid, and comforts empty, whoſe ſorrows are permanent, and

delights pass quickly away, a World where the Innocent are condemn'd with shame, and the guilty freed with great Applause: where often the wicked are advanc'd to Honour, and the vertuous are oppress't by disgrace; where Friends fall off, and kindred forget, and every one minds his private Interest.

II.

Yet are we taken with this crooked World, and blindly court its painted face; we make some ugly passion Mistress of our Heart, and neglect the pure and aimable love of Jesus, whose goodness to

us

us gives us all we have; whose perfections in himself are more than we can conceive: Thou art, O Glorious Jesus, the Beauty of Angels, and the Everlasting Joy of the Court of Heaven; thou art the Heav'n of Heav'n it self, and in thy Sight alone is the fulness of Bliss. All this thou art, and infinitely more, and yet alas, how few esteem thee!

III.

The World we dearly know too often has deceiv'd us, and our rashness cares not to be undone again. Thou never, O Jesus, hast fail'd our

hope, and our dulneſs fears to relie on thee; the World diſtracts and embroils our Spirits, and wretched we delight in our Miſery: Thou always, O Jeſu, filleſt our hearts with Peace, and ſenſeleſs we, are wearie of thy happineſs: The World calls, and we faint in following it: Thou call'ſt, and we are ſtill reliev'd by thee; yet is our Nature ſo ingratefully perverſe, we run after that which tires, and abandon that which refreſhes. Sometimes our Lips ſpeak glorioufly of thee, O thou living Fountain of Eternal Bliſs: Some happy

tim.es

times we reliſh thy ſweetneſs, and decry aloud the Poyſon of the World; but we are ſoon inticed by its guilded Cup, and eaſily forſake the waters of Life.

IV.

O Bleſſed Jeſu, who took'ſt upon thee all our frailties, to beſtow on us thine own Perfections, teach us to prize the joys of Heaven, and part with all things to purchaſe thee: make all the pleaſures of this Life ſeem bitter to our taſte, as they are indeed pernicious to our health; let not their flatteries any more delude us, nor ſuperfluous cares

perplex our minds; but may our chief delight be to think on thee, and all our Study to grow in thy Love; and let us uſe this World, as if we uſed it not: For the Faſhion of this World paſſeth away; we are apt by a fond ſelf-love to blame every thing but our ſelves, while nothing can hurt us but our miſplaced Affections.

V.

All this is true; and yet the World is lov'd, and our Nature inclines to affect its Vanities; 'tis lov'd, and ſo it juſtly deſerves, did we underſtand its real value: Our Life

Life indeed ſeems mean and trivial, and all things about us troubleſome and dangerous; yet, O my God, is their conſequence excellent in this, that they are our only way of coming to thee? This World, and this alone's the womb that breeds us, and brings us forth to ſee thy light: This is alone the proper Machine, wherein thy hand has ſet our lives to learn the art of managing it right, and wind up our ſelves to thy Glorious Heaven.

VI.

O that we had that happy Skill! how ſoon would every thing help

forward to advance us? Whether we eat or drink, or whatever elſe an innocent hand can undertake, if we regard our faithful end, and order all to the Improvement of our minds, they inſtantly change their ſecular name, & deſervedly are prefer'd to become religious. Riches themſelves, and imperious Honour, have not ſo perverſe and fixt a malice, but a prudent uſe converts them to Piety, and makes them fit Inſtruments of higheſt Bliſs.

VII.

Our very delights, O the goodneſs of our God! may ſo be temper'd with

a

a wiſe allay, that his mercy accounts them as parts of our duty, and fails not to give them their full reward, while they are entertain'd for the health of our Bodies, and the juſt refreſhment of our wearied Spirits; and both our Bodies and Spirits conſtantly apply'd to gain new degrees of the love of Heaven. Thus, Gracious Lord, every moment of our lives may ſtill be climbing up towards thee: Thus may we ſtill proceed in thy Service, even then when we moſt of all ſerve our ſelves; and then it is indeed we beſt ſerve our

ſelves, when we are buſieſt in what we call thy Service

VIII.

Thou ſweetly vouchſafeſt to ſtile that thy glory, which in very truth is nothing but our Intereſt; thou kindly complain'ſt we diſhonour thy Name, when we onely miſchief our own Souls. O Bleſſed Jeſu, King of clemency, and great rewarder of every little Grace! Thou, whom by all we can do, pretendeſt no gain; but beſtow'ſt on us all thy ſelf haſt done. Thou who cam'ſt down from Heav'n to ſhew us a pattern, and mad'ſt us Free to work for

for our own profit, inſtruct our gratitude to conſecrate all to thee, ſince all by thy bounty will redound to our ſelves. Let us take our minds off from tranſitory things, and fix them on thoſe which are Eternal.

The Prayer.

O Bleſſed Lord! crucifie the world unto me, & me unto the world; mortifie in me every luſt, and deliver me from every temptation, and grant that I may never thirſt after any temporal advantage or proſperity of the wicked, but give me an

an humble heart and a mind well compos'd, that I may not be overcome with Pride, nor overwhelmed with Cruelty; sanctifie my words and lips, that I may never blaspheme thy Holiness, but walk before thee in all godliness and honesty to my lives end. *Amen.*

MEDITATION X.

Of Man's Redemption.

IN whom we have Redemption through his blood, even the forgiveness of Sins, *Eph.* 1. 14.

1.

Come now and hear, you that fear our Lord, and

and I will tell you what he has done for my Soul, Hear and I will tell you what he has done for yours, and the wonders of his bounty towards all the world. When we lay asleep in the shades of nothing, his mighty hand awak't us into being; not that of Stones, or Plants, or Beasts, over which he has made us absolute Lords, but an accomplish't Body and immortal Spirit; and little inferiour to his Glorious Angels; he printed on our Souls his own similitude, and promised to our Obedience his own Felicity; he endued us with

with appetites to live well and happy, and furniſht us with means to ſatisfie thoſe Appetites, creating a whole World to ſerve us here, and providing a Heaven to glorifie us hereafter.

II.

Thus didſt thou favour us, O infinite Goodneſs! but we, what return did we make to thee? Bluſh, O my Soul, for ſhame at ſo ſtrange a weakneſs, and weep for grief at ſo extreme an Ingratitude. We childiſhly prefer'd a trivial Apple before the Law of our God, and the ſafety of our own Lives; we fondly embrac'd a little pre-

preſent Satisfaction before the pleaſures of Paradiſe and the eternity of Heaven. Behold the unhappy Source of all our miſeries, which ſtill increaſt its ſtreams as they went farther on, till they exacted at laſt a deluge of juſtice, to drown their deluge of iniquity; and here, alas! had been an end of man, a ſad and fatal end of the whole World, had not our wiſe Creator foreſeen the danger, and in time prevented the extremity of the ruin, reſerving for himſelf a few choice plants, to repleniſh the Earth with more hopeful fruit; yet they grew quick-

quickly wild, and brought forth ſowre Grapes, and their Childrens teeth were ſet on edge; quickly they aſpired to an intollerable pride of fortifying their wickedneſs againſt the power of Heaven.

III.

Juſtice was now provok'd to a ſecond deluge, and to bring again a cloud o're the Earth; but mercy diſcover'd a Bow in the clouds, and our faithful God remembred his promiſe, allaying their puniſhment with a milder ſentence, and only ſcattering them from the place of their conſpiracy; which yet his providence turn'd

turn'd into a bleſſing, by making it an occaſion of peopling the World. Still their rebellious nature diſobeyed again, and neither fear'd his Judgments, nor valu'd his mercies; but with a graceleſs emulation propagated ſin, as far as his goodneſs propagated mankind. Then he ſelected a private Family, and encreaſt and govern'd them with a particular tenderneſs, giving them a Law by the hands of Angels, and engaging their obedience by a thouſand favours; but they neglected too their God and Heaven, and fell in love with the ways of death.

IV.

IV.

When thou had'ſt thus, O deareſt Lord, try'd every remedy, and found our diſeaſe beyond all cure; when the light of nature prov'd too weak a guide, and the general Flood too mild a correction; when the miracles of *Moſes* could not ſoften their hearts, nor the law of Angels bring any to perfection; when all was reduc'd to this deſperate ſtate, and no imaginable hope left to recover us, behold, the Eternal Wiſdom finds a ſtrange expedient, the laſt and higheſt inſtance of Almighty love; himſelf he reſolves to cloath

cloath with our Fleſh, and come down among us, and die to redeem us.

V.

Wonder, O my Soul, at the mercies of thy Lord! how infinitely tranſcending even our utmoſt wiſhes: Wonder at the admirable providence of his counſells, how exactly fitted to their great deſign; had he been leſs than God, we could never have believ'd the ſublime myſteries of his Heavenly Doctrine: had he been other than man, we muſt needs have wanted the powerful motive of his holy example; had he been only God, he could never have ſuf-

ſuffer'd the leaſt of thoſe afflictions he ſo glorioufly overcame; had he been meerly man, he could never have o'recome thoſe infinite afflictions he ſo patiently ſuffer'd. O Bleſſed Jeſu! both theſe thou art in thy ſelf; be thou both theſe to us; be thou our God, and make us adore thee; be thou our leader, and make us follow thee.

VI.

Soon as this bleſt decree was made, of ſending the Son of God to redeem Mankind, immediately his goodneſs was ready to come

come among us, had our ungracious World been ready to receive him; but we as yet were too groſs and ſenſual, and utterly incapable of ſo pure a law; we were immerſt in cares and pleaſures, and wholly indiſpos'd for ſo perfect an obedience. While we were thus unfit for thee, O thou God of pure and perfect Holineſs! thou graciouſly wert pleas'd to ſtay for us, and all that time prepare us for thy preſence; from the beginning entertaining us with hope, and through every age confirming our Faith. How early, O my God, didſt thou engage to relieve

lieve us! *The Seed of the Woman ſhall break the Serpents Head.* How often didſt thou repeat thy Promiſe to *Abraham*! *In thy Seed ſhall all the Nations of the Earth be bleſſed.*

VII.

How many times did thy mercy invent, by unqueſtionable tokens to give notice of thy coming? Behold, a Virgin ſhall conceive and bear a Son, and his name ſhall be called, *God with us*: A Branch ſhall ſhoot out of the Stock of *Jeſſe*, and from the root of that Branch ſhall ſpring a flower: The Spirit of our Lord ſhall reſt upon him; the

the Spirit of wiſdom, piety and fortitude; our Lord ſhall raiſe up a Prophet like *Moſes*, and put his words in his mouth, and he ſhall teach us; and thou *Bethlehem*, who art little among the thouſands of *Judah*, out of thee ſhall he come, that's to be the Ruler of *Iſrael*, whoſe goings forth are from the beginning, even from the days of Eternity. Heark, how the Eternal Father introduces his Son, commanding firſt all the Angels to adore him; thou art my Son, this day have I begotten thee; thou art my Son, and I will be thy Father; I will give

thee

thee the Gentiles for thine Inheritance, and the ends of the World for thy poſſeſſion.

VIII.

'Tis too little, that thou raiſe up the Tribes of *Jacob*, and convert the dregs of *Iſrael*; thou art appointed a Light for the Gentiles, and a Saviour to the utmoſt parts of the Earth. Heark, how the ancient Prophets rejoyce in the *Meſſias*, and in ſoft and gentle words foretel his ſweetneſs; he ſhall come down as Rain into a Fleece of Wooll, and as drops of Dew diſtilling on the Earth; he ſhall feed his Flock like a Shepherd,

herd, and gently lead those that are with young; he shall gather his Lambs with his Arms, and carry them in his Bosom; the bruised Reed he shall not break, nor quench the smoaking Flax. Justice and Peace shall flourish in his days, and sin and death be destroyed for ever. Then shall the eyes of the blind be opened, and the ears of the deaf be made to hear; then shall the Tongues of the dumb be loosn'd, and the lame man leap like a Buck.

IX.

Thus did thy holy Servants prophesie of thee;

thus did their Children ſing thy praiſes. Bleſſed be the Lord our God, who alone does wonderful things; and bleſſed be the Name of his Majeſty for ever; his Dominion ſhall reach from Sea to Sea, and from the River to the end of the World; they who dwell in the Wilderneſs ſhall kneel before him, and his Enemies ſhall lick the Duſt; the Kings of *Tharſis* and the Iſles ſhall offer him Preſents; the Kings of *Arabia* and *Saba* ſhall bring him Gifts; all the Kings of the Earth ſhall adore him, and all Nations do him Service.

X.

X.

For he ſhall reſcue the Weak from the hand of the Mighty, the weak, who had none to help him: He ſhall be favourable to the ſimple and needy, and preſerve the Souls of the Poor: He ſhall deliver them from Uſury and Oppreſſion, and their Name ſhall be honourable in his Sight: He ſhall live, and to him ſhall be given of the Gold of *Arabia*: They ſhall adore him perpetually, and bleſs him all day long. O thou Eternal King of Heaven and Earth, make good to thy Servants theſe happy Predictions: So rule

us here, that we obey thy Grace: So favour us hereafter, that we enjoy thy Glory.

The Prayer.

O Moſt Glorious and Powerful Jeſus! who with thine own right hand, and with thy holy Arm, hatt thou gotten to thy ſelf on our behalf the victory over Sin, Hell and the Grave. O let thy Mercy and Truth continually preſerve us: O how greatly are we wretches bound to fear thee, to love thee, to bleſs thee, to praiſe thee, to honour thee, and to glorifie thee, ſeeing

seeing we are redeemed with such a Price, salved with such a Gift, cheared with so many Promises and Blessiings of the same, Establish, O God, that which thou hast wrought in us; finish what thou hast begun, that we may be able to come into the fulness of thy Mercy: Make us through thy Holy spirit to understand, and through thee to discern, and with due honour, to reverence this high mystery of Godliness, how God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the

World, and received up into Glory, where we doubt not, but we ſhall reign with him for evermore. *Amen.*

MEDITATION XI.

On the Frailties of this Life.

I.

UNhappy we, the children of the Duſt! why were we born to ſee the Sun? Why did our Mothers bring us forth to miſery, and unkindly rejoyce to hear us cry? Whither, alas! has their errour led us? In how ſad

a condition does our birth engage us? We enter the world with weeping eyes, and go out with ſighing hearts; all the few dayes we live, are full of vanity, and our choiceſt pleaſures ſprinkled with bitterneſs: the time that's paſt is vaniſh'd like a dream, and that which is to come, is not yet at all.

II.

The preſent we are in, ſtays but a moment, and then flies away and never returns: already we are dead to all the years we have liv'd, and ſhall never live them over again; but the longer we live, the ſhorter is our Life, and

in the end, vve become a lump of Clay. O vain and miſerable world, how ſadly true is all this ſtory? and yet alas! this is not all; but nevv complaints remain, and more, and vvorſe: We begin our race in contemptible vveakneſs, and our vvhole courſe is a progreſs of dangers.

III.

If vve eſcape the miſchances of a Child, vve paſs on to the raſh adventures of Youth: If vve out-live theſe ſuddain Storms, vve fall into far more malicious calamities: Our ovvn ſuperfluous cares deliberately conſume

us,

us, and the croſſes of the world wear out our lives. Should we by ſtrange ſucceſs, o'recome all theſe, and ſtill bear up our proſperous head, we are ſure at laſt, old age will find us, and bow our ſtrength down to the Grave; the Grave from which no privilege exempts, nor any power coutrouls its Commands.

IV.

The Rich muſt leave their wealth behind them, and the great ones of the world be crumbled into duſt; the beauteous face muſt be turn'd into rottenneſs, & the pamper'd Body becomes the Food of

worms: the buſie man muſt find a time to die, though his full employment ſpares none to provide for't: Even the wiſe and vertuous muſt ſubmit to Fate, and the heirs of life it ſelf be the Priſoners of Death. This when I ſee, I weep, and am afraid, ſince we all muſt drink of the ſame cold Cup: all muſt go down to the ſame dark Grave, and none can tell how ſoon he may be cal'd.

V.

To day we are in health among our Friends and affairs, and to morrow arreſted by the hand of death: Nature may faint-

ly

ly ſtruggle for a time, but muſt yield at laſt, and be buried in the Earth: At laſt we muſt take leave of our neareſt Relations, and bid a long Farewel to all the World. Perhaps the people may talk of us a while, ſometimes as we deſerve, and often as they pleaſe: perhaps our Bodies once laid out of ſight, we no more are remembred than if we had never been: only our good works follow us to the Grave, and faithfully groan with us beyond our Funeral.

The

The Prayer.

O Lord God, I was nothing worth, and am in hazard to be worse than nothing: I was conceived in original Sin, now full of actual Transgressions: I was in the Womb a loathsom Substance: I am in the world a lump of Corruption, and I shall be in the Grave a prey for worms; but I know, sweet Jesus, thy Grace is sufficient for me, and thy mercy can express it self in my misery. Let thy mercy feed me, thy Hands deliver me from death, and snatch me from the jaws of Hell: and O

Bleſſed Jeſus, through thy precious Blood and Paſſion, by thine all-ſufficient Sacrifice, Oblation and Satisfaction, reverſe my deſerved Puniſhment, and convert my paſſed Evils to preſent good, and future Joys in thine Eternal and moſt glorious Kingdom: O let not the troubles of this Life perplex me, nor the horrours of death affright me; but both in life and death let my ſubmiſſion teſtifie, that thy holy Will is my Law: And amidſt the very Agonies of Death, ſuffer not my Faith to fail, nor my hope of Heaven to deceive me, nor my Charity to die before me; but let my very Enemies be for-

forgiven by my Prayers, for his sake who prayed for his Enemies, and whilst we were Enemies, died for us, even the Lord of Eternal Glory. Amen.

MEDITATION XII.

Of a guilty Conscience and Torments of Hell.

THeir Conscience also bearing witness, and their thoughts the mean while accusing or excusing one another, *Rom.* 2. 15.

I.

Why do you laugh, unhappy wretches, who tire your

your ſelves in the ways of ſin? ways that indeed ſeem ſmooth at firſt; but lead to danger, and end in ruine. Why do you boaſt your pleaſant life, who lie aſleep in the arms of death? awake, and chaſe the dream away, that deludes your ſick heads with empty fancies; awake and fill your eyes with tears, and ſadly look on your real miſeries. Whither, alas! will your Souls be hurried, when in cold diſpair you ſigh away your laſt faint breath?

II.

They ſhall fly amazed' from the ſight of Heav'n, and hide their guilty ſelves in

in eternal darkneſs: there they ſhall dwell with intollerable pains, weeping and wailing, and lamenting for ever. Their underſtanding ſhall ſit as in a deep dungeon, and think on nothing but its own calamities: their will ſhall be heightned to a madneſs of deſire, and perpetually rack't with the diſpair of obtaining. Their memory ſhall ſerve but to renew their ſorrows, and their ſouls be drown'd in a Sea of bitterneſs. They ſhall wiſh the Mountains to fall upon them, and cry to the Hills to cover them; but nothing ſhall fall on them but the wrath of God,

God, nor cover them, but their own Confuſion.

III.

Their every Vice ſhall have its proper torment, prodigiouſly bred out of its own corruption. The Laſcivious ſhall burn in unquenchable fire, perpetually flaming from their own paſſions. The Glutton and the Drunkard ſhall vainly ſigh, for a drop of water to coole their tongues. The furious choleriek ſhall rage like mad Dogs, and the Spiteful envious gnaw their own bowels. The Riches of the covetous ſhall be as thorns in their ſides, and the proud be thrown down

to

to the bottom of contempt. The slothful shall miserably deplore their lost time, and languish with grief for their stupid negligence.

IV.

But, O what horrid pangs shall seize them all, and wound and pierce the very center of their Souls! when they shall see themselves eternally deprived of the bright and blissful vision of God. When they shall see themselves eternally banish'd from the sweet and gracious presence of Jesus. That God who made them, to enjoy his glory: that Jesus who redeemed them to be heirs of

of his felicity: then ſhall they curſe the day of their birth, and the unfortunate Companions that inveagled them to ſin. They ſhall curſe this vain deceitful world, and cry out with a deſperate enraged fury, Are theſe the effects of thoſe fond deſires, whoſe enjoiment we made our chief felicity? Alas! what avail us, now our wanton liberties, and the fugitive pleaſures we ſo eagerly purſued? What comfort receive we from thoſe empty Honours, and faithleſs Riches we ſo highly eſteemed? they all are vaniſh't away, like a Shadow, and as a Cloud of

of ſmoak that's ſcattered with the wind.

V.

But the remorſe and puniſhment endures for ever, and torture our Spirits with perpetual Anguiſh. Thus ſhall they cry, and none regard to hear them: thus ſhall they mourn, and none be found to pity them. O ſad expectance of a diſſolute Life! O dreadful conſequence of an impenitent Death! Eternally to long for what they never can enjoy, Eternally to ſuffer what they never can avoid. Bleſſed be thy gracious providence, O God, that with ſuch tender care fore-

warns

warns us of our Dangers. O ſave us too, dear Lord, from all thoſe dangers: ſave us for thy mercies ſake: ſave us, and make us fearful to do, what when we have done, will make us miſerable to ſuffer: quicken our apprehenſions of the ruinous effects of Sin; and with thy terrible threatnings check our unbridled paſſions, that if thy glorious Promiſes move not our hearts, the fear, at leaſt, of Hell may fright us into Heaven.

The Prayer.

O *Lord I do confeſs, I am unworthy of the leaſt*

least of all thy Mercies: For my wickednesses have gone over my Head, and are as a Burthen too heavy for me to bear: my Spirit is sorrowful, and my heart is heavy: my words are stopt with Sighs, and my plaints with Tears. O let thy Divine Majesty bend down thy gracious Eye of pity, and forgive me my Sins, the unhappy ground of all this woe; where my misery hath thus abounded, there let thy mercy much more abound: keep me I beseech thee from despairing of thy mercy, or slighting thy Providence: thou art a skilful Physitian and canst cure all my Infirmities: thou art a merci-

merciful God, and canſt forgive all my Sins: thou wilt not break the bruiſed Reed, nor quench the ſmoaking Flax. O Lord, ſpeak peace always unto my Soul, and ſay unto it, I am thy Salvation: and this I beg for Jeſus Chriſt his ſake, my Lord and Saviour. Amen.

MEDITATION XIII.

Of the State of the Godly.

ACcording as his Divine Power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath

hath called us to Glory and Vertue, 2 *Pet.* 1. 3.

I.

Why do you mourn, you Children of the Light, to whom belong the Promiſes of Bliſs? Who feed on the pleaſant fruits of Piety, and the continual Feaſt of a good Conſcience, who taſte already the ſweetneſs of hope, & hereafter ſhall be ſatisfied with the fulneſs of Fruition: what can moleſt your happy ſtate, whom the God of Glory has choſen for himſelf? whom he has adopted into his own Family, and deſign'd for Heirs of the Kingdom of Heaven; that Bleſſed Kingdom, where

where all delights abound, and ſorrow and tears are baniſh't quite away.

II.

Where none are ſick, grow old, or die, but flouriſh in health, and youth, and immortal Life: where none are perplext with cares or fears, but dwell ſecure and free for ever: where we no more ſhall be ſubject to chance, no more be expos'd to the danger of Tentation: where we no more ſhall be croſt by others; no more diſquieted by our own Paſſions; but a ſerene tranquility perpetu-

ally within us, and innumerable joys all round about us.

III.

Joy in the excellency of our glorify'd Bodies; joy in the perfections of our enlarg'd Souls; joy in the ſweet Society of Saints; and joy in the glorious company of Angels: joy in the raviſhing ſight of our beloved Jeſus: joy in the bliſsful Union with the adored Deity: all ſhall be joy and love and peace, and all endure for eternal Ages. Let then the impenitent Sinner be frighted with fear,

fear, and the obdurate Heart break asunder with grief; but for the hopeful Innocent, let them always be glad, and the Servants of Jesus rejoyce and sing.

IV.

Sweet is the Yoke of thy love, O Lord, and light the Burthen of thy Commands; but O, how far more rich are thy faithful Promises! How infinitely greater thy glorious Rewards! When every vertue shall wear its proper Crown, and shine with a Diadem fit for its own head: the humble

there ſhall be highly exalted, and the poor in Spirit prefer'd to be Kings: the meek ſhall poſſeſs that Holy Land, and the mourners be comforted with eternal Refreſhments: the clean of Heart, ſhall ſee the God of Purity; and the lovers of Peace have the priviladge of his children.

V.

They who hunger and thirſt after Heav'n ſhall be fill'd, and the merciful entertain'd with the Embraces of Mercy: they who ſuffer perſecution ſhall abundantly be rewarded,

ded, and enlightners of others ſhine bright as the Stars: they who relinquiſh any thing for God, ſhall receive a hundred fold, and all the juſt be in Glory for ever. Then ſhall they bleſs the true Friend that reprov'd them, and the charitable hand that aſſiſted to their happineſs: they ſhall bleſs the provident mercies of their God, and ſing aloud the victories of his Grace. Is this the effects of thoſe little pains we took? Are theſe the repairs for thoſe petty loſſes we ſuffered? Happy we, who deny'd our ſelves toys, and now are advanc'd to theſe high felicities.

VI.

Millions of years ſhall paſs away, and our glory ſhall ſeem but then to begin: Millions of millions ſhall paſs away, and our glory ſhall be no nearer its end. Thus ſhall they all rejoyce and none diſturb them: thus ſhall they ſing, and all the Heavens joyn with them. O ſweet expectance of a pious Life! O happy conſequence of a holy death! eternally to be freed from whatever can afflict! Eternally to enjoy whatever can delight! we ſhall hereafter adore thy Bleſſed

ſed Self, and ſing eternally the wonders of thy glory

VII.

Bleſt be thy gracious Providence, O God, that with ſo large a bounty woes us to our happineſs: woes us in a way we are ſo apt to be taken: the love of our ſelves, and our own great intereſt, as thou haſt prepar'd ſuch Felicities for us: O may thy grace prepare us for them! O may this beſt of works take up all our time! at leaſt, take up the beſt of our time, at leaſt every Morning, let us renew our,

hope, and close the Evening with the same sweet thoughts: let us not faint, and we surely shall see a prosperous Issue out of all our sorrows. Still let us labour: still let us suffer; our troubles are short, and our joys eternal.

The Prayer.

O Eternal God, my heart and my tongue shall always praise thee, and glorifie thy Holy Name; thy loving kindness is better than Life it self. O let the Day-spring of thy favour, visit me from on high, that I may seek thee with an early De-

Devotion, and purſue after thee with a conſtant and an active induſtry, now while it is called to day, before the night cometh wherein no man can work. O when ſhall I come and appear before thee: when ſhall I come and behold thy Spacious Courts, where thou art attended with Millions of Angels, and beautified Spirits? O give me thy help, that I going through this vale of miſery, the Pools may be filled with Water, my heart and my eyes may run over with tears of Repentance, and overflow with ſorrow and contrition for my ſins,

that I may be prepar'd with Faith and Repentance, as with a Wedding Garment, againſt the time that thou, O Lord, ſhalt call for me out of this ſinful World; and in the mean while, let me fly from Sin as from a Serpent, and from unrighteouſneſs as from a Cockatrice, and above all things ſeek thy Glory, that when this mortal life is ended, I may then be made partaker of Immortality, and Life Eternal, in thy moſt bleſſed and glorious Kingdom. *Amen.*

ME-

MEDITATION XIV.

The Souls Choice.

MY Soul, wait thou only upon God, for my hope is in him, *Psal.* 62. 5.

I.

Come now my Soul and chuſe; for Life and Death are ſet before thee: chuſe while thy gracious Lord allows thee day, leaſt the night of darkneſs overtake thy neglect: chuſe, but remember thy Eternity is concern'd; and examine e're thou mak'ſt thy reſolve: call all the plea-

pleasures of the World before thee, and ask if any of them be worth such pains? Ask if the vain, forbidden things thou lovest deserve thy affections better than thy Maker.

II.

Are they more worthy in themselves, or beneficial to thee, that thou can'st prefer them before thy Redeemer? Dost thou expect to be quiet by enjoying them? Or everlastingly happy by their Procurement? Will they protect thee at the hour of Death, or plead thy cause at the day of Judg-

Judgment? O no, they but deceive me with a ſmiling look, which I too often have prov'd by dear experience; 'tis Heaven alone that yields a true content: 'tis Heaven alone that fills us with delight.

III.

Take then away your Flatteries, falſe World! and leave me free for better thoughts: turn thou thy Face to me, dear Jeſu, and keep mine Eyes ſtill turn'd towards thee, that I may look continually on thy glorious Beauty, and be raviſh't for ever

ver with the charms of thy ſweetneſs: 'tis thee, chaſte Spouſe of Souls: 'tis thee alone I chuſe, and dedicate my ſelf entirely to thy Service: thou art my ſole and abſolute Lord; be thou my part and Inheritance for ever. But O my deareſt Lord! do thou chuſe me, and guide my uninſtructed Soul to chuſe thee: O make me chuſe to love thee till I come to ſee thee; and then I am ſure I cannot chuſe but love thee.

IV.

Here we, alas! move ſlowly in the dark, led on by

by the argument of things not ſeen; but did we clearly ſee what we ſay we believe, we ſoon ſhould change the courſe of our Life: did we but ſee the Damned in their Flames, or hear them cry in the midſt of their Torments, how ſhould we fear to follow them in their ſins, which we know have plung'd them into all thoſe Miſeries? How ſhould we ſtrive againſt the next Temptation, and cait about to avoid the dangers, did we but ſee the glorious Angels, and all the Spirits of Juſt men made perfect? How ſhould we ſtudy the art of happineſs,

pineſs, and ſtrive to imitate their good examples? How ſhould we ſeek all occaſions of Improvement, and make it our buſines to work out our Salvation?

V.

Nay, did our Faith but firmly believe what we every one recite in the Apoſtles Creed, what would we do to attain thoſe joys? What would we not do to eſcape thoſe Sorrows? Would half an hour be too long to pray? or once a week to hear a Sermon? Would the pardon of an Injury be too hard

hard a Law, or the making reſtitution too dear a Price? Durſt we return to our Sins again? or ſpend our time in Idleneſs and Folly? Yet is all this as ſure as if we ſaw it, and would move us much if we ſeriouſly conſider'd it.

VI.

If we conſider'd what I'm ſure we believe, we ſhould never live as I'm ſure we do. Which of us doubts but e're long we ſhall all be duſt? Yet which of us lives as if we thought to die? Pity, O gracious Lord, the Frailties

ties of thy Servants, and ſuffer not our blindneſs to lead us into ruine. Supply our want of ſight by a lively faith, and ſtrengthen our Faith by thy powerful Grace: make us remember 'tis no Childrens ſport, to gain or loſe the Kingdom of Heav'n: make us chuſe wiſely, and purſue our choice, and uſe as well the means, as like the End.

VII.

O ſet thou right the Biaſs of our Hearts, that in all our motions we may draw off from the World: that we may ſtill in-

incline towards thee, and reſt at laſt in thy Holy Preſence. Thou art our Lord, and we will ſerve thee in fear: thou art our God, and we will love thee in hope: What will it profit us to gain the whole World, and loſe our own Souls? Or, what ſhall we give in exchange for our Souls?

The Prayer.

O God whoſe Wiſe Government reſerves Eternal Joys for thoſe which love thee and keep thy Comman-

manderments; thy Providence hath so order'd and commanded, that the inordinate Affections of every one shall be his punishment: for as we sow, so shall we reap, and as the Tree falls, so shall it lie: thy Grace, O Lord, is the seed of Glory, and Sin the Root of Misery: he that sows in the Flesh, shall reap Corruption, and he that sows in the Spirit Life Everlasting. O my Soul how many thousands have been sur-

surprized in the midst of their Sins, and hurried away into Everlasting Sorrows? And we, alas! how many times have we been guilty, and yet our God has spar'd us? O my Indulgent Saviour! no other reason can I give why I'm not miserable, but that thou art merciful. Blessed be thy Patience that endures so long, and Blessed be thy Grace that delivers at last. O Blessed be my God, and Blessed be thy

Pro-

Providence for ever, which so plentifully furnishes with rules of Grace and Vertue, and so safely guides all those Souls to happiness, who chuse to live under thy sweet Government. As thou hast shown us the way, Lord give us strength to walk in it, and bring us in the End to thy Eternal Rest: Make us seriously to reflect on every Line we repeat, and love Truth when it most reproves us: make us labour to correct e-

very

every Errour of our Lives, and always humbly implore thy Gracious Assistance, through Jesus Christ our Lord. Amen.

FINIS.

A

New-years-Gift,

Compoſed of

PRAYERS

AND

MEDITATIONS,

WITH

Devotions

FOR

Several Occaſions.

The Third Part.

LONDON:

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A New-years-Gift.

The Third Part.

MEDITATION I.

On the Lords Day.

Psal. 118. 24. *This is the day which the Lord hath made, we will rejoyce and be glad in it.*

I.

BEhold the Angels assembled in their Quires, and the blessed Saints ready with their Hymns; behold the Church prepares her Solemn Offices, and summons all her Children to bring in their praises; the King of Heaven himself

ſelf invites us, and graciouſly call us into his own preſence. He bids us ſuſpend our mean employments in the World, to receive the honour of treating with him. To him we owe all the days of our life at leaſt; let us pay this one to his Service; a Service ſo ſweet and eaſie in it ſelf, and ſo infinitely rich in its eternal rewards. Let us chearfully aſcend to the Houſe of our Lord, the place he has choſen for our ſakes to dwell in; let us reverently fall down and kneel before the Lord our Maker, who comes in perſon to meet our Prayers.

II.

Welcome, bleſt day, wherein the Son of Juſtice aroſe, and chaſed away the clouds of Fear; welcome thou Birth-day of our Hopes, a day of Joy and publick refreſhment, a day of holineſs and ſolemn Devotion, a day of reſt and univerſal Jubilee. Welcome to us and our dark world;

world; and may thy radiant Name shine bright for ever. May all the earth be enlightned with thy beams, and every frozen heart dissolve and sing.

III.

This is the day which our Lord has made; let us be glad and rejoyce therein. This is the day he has sanctified to himself, and called by his own most holy Name, that in it we may meet to adore his Greatness, and admire the wonders of his infinite Power; that we may remember his innumerable Mercies, and deeply imprint them in the center of our hearts; that we may visit his Temple, and humbly present our selves at his Holy Table, where the memory of our Saviours love is continually renewed, and his sufferings always to be had in remembrance.

IV.

Worthy art thou, O Lord, of all our time, worthy the praises

of all thy Creatures; every moment of our life is bound to bless thee, since every moment subsists by thy goodness. Shall others labour so much for Vanity, and shall we not rest for the Service of our God? shall we employ the whole work on our selves, and not offer in gratitude one day to thee? to thee, who bestowest on us all we have, and wilt give us hereafter more than we hope?

V.

O gracious Lord, whose mercy accepts such slender payment as our poverty affords, whose bounty grants so liberally to us, and retains so small a part for thy self; O make us faithfully observe our duty, and render so exactly the Tribute we owe to thee, that passing still thy days to thy honour, we may end our own in thy favour: for thou hast created all things, O Lord, for the use of man, and man for the enjoyment of thy self.

VI.

When the Harveſt-Sun provides a Cloud, and ſeems to reſt his wearied beams, he ſeeks not to ſave the journey of his light, but onely ſpares the reapers head: much leſs ſeekeſt thou, O Lord, who mad'ſt the Sun, and inſpir'ſt all Creatures to repreſent thy bounty, much leſs ſeekeſt thou by the reſerve of a day, to procure thy own repoſe. Thou who createdſt all things by a word of thy mouth, and ſuſtaineſt them in thy hand without feeling any weight; who governeſt the whole world without perplexing thy thoughts, and always remain'ſt the ſame unchangeable fulneſs.

VII.

'Tis not to encreaſe thine own Eternity, that thus thou tak'ſt a portion of our time; thy goodneſs friendly bears the name, but intends for us all the profit of the day; that the wearied hands may be relieved

with rest, and enabled to lift themselves up to thee; that the ignorant minds may be taught thy Truth, and learn the way to everlasting happiness; that the love-prepared Souls may approach thy Table, and feast their hopes with that delicious Banquet; that all may speak to thee by Prayer, and hear thy voice by the mouth of their Pastors.

VIII.

O blessed Lord, what excellent arts has thy wisdom invented to bring us to thy self! thou quickenest our affections, and strengthnest our Faith by thy publick assemblies, and improvest our Charity one towards another, while we all meet together for the same blest end, and by mutual reflections encrease our fervours. Happy, thrice happy they, O merciful God, whom thy providence has favour'd with all these blessings, who freely may enter thy Holy Sanctu-

Sanctuary, and ſing aloud their praiſes to thy Name, who every day may wait in thy preſence, and there ſecurely adore thy perſon

IX.

Where thou art pleaſed to deny theſe mercies, refuſe not, O Lord, to extend thy grace; that at leaſt we may build a little Chappel in our hearts, and Conſecrate our ſelves entirely to thee. Be thou but preſent, gracious God, and fill our Souls with thy chaſt love, no farther Motives ſhall we need to draw us, nor other Temple to addreſs our Prayers; ſince every place where thou art not is unholy, and where thou art is joy and peace.

X.

Shew us thy ſelf, O glorious Jeſu, and in thee we ſhall behold all we can wiſh: onely ſo much we beg to conceive of thy Majeſty, as may move our hearts to ſeek thee; onely ſo much of

thy unapproachable Deity, as may guide our Souls to find thee. But, O thou glorious God of Truth, in whom the Treasures of knowledge are laid up, unless thou draw the Curtain from before our eyes, and drive away the Clouds that intercept our sight, never shall we see those heavenly Mysteries, nor discern the beauty of thy providence.

XI.

Why should we thus neglect that Sacred Science, and be busie in every thing but our own Salvation? Why should we forsake the real substance, to embrace an empty fancie? Has the Almighty goodness made all things for us, and shall we do nothing for him, or our selves? If we may not know thee clearly now, let us know so far, that we may long to know farther: if we cannot love thee perfectly in this life, let us love so much, that we desire to love more. So

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let us know and love thee here, O thou Soveraign bliss of our Souls, that we hereafter may know thee better, and love thee more to all Eternity.

The PRAYER.

I.

O Glorious Jesu! in whom we live, and without whom we die, mortifie in us all sensual desires, and quicken our hearts with thy holy Love, that we no longer esteem the vanities of this world, but place our affections entirely on thee, who didst die for our sins, and rose again for our justification. O thou our onely hope and portion in the land of the living, may our thoughts and discourses still be of thee, our works and sufferings all for thee.

II.

Open thou our Eyes, O Lord, that we may see the beauty of thy Commands, how wise and sweet

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in themselves, how necessary and beneficial to us; while they improve our felicity here, and entitle us to that of hereafter. Guide thou our lives, O gracious Lord, in the ways of thy precepts; that by observing faithfully those excellent rules, we may all be everyn here happy.

III.

Thither, O my Soul, let us still be going, where once to arrive, is always to be at rest; there let us dwell already in hope, where once to enjoy, is always to be happy; since whate're we desire, we are sure to have, and whate're we have, can never be taken from us. Let us believe, and obey, and suffer; let us read, and meditate, and pray. Heaven's a reward worth all our pains; for which place fit us, O Lord, and bring us to, for thy Son Jesus Christs sake, our onely Lord and Saviour.

MEDITATION II.

Of the Joys of Heaven.

1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.*

BLeſſed be thy gracious wſdom, O Lord, that ſo mercifully ſtoops to our low conceits: under theſe veils, thou hid'ſt theſe glorious Myſteries, too high and ſpiritual for our fleſh and bloud: thou hid'ſt, or rather ſo reveal'ſt thy ſublime rewards, to take us with things we moſt admire. Scepters and Crowns thou know'ſt are apt to win the hearts of us thy Children; Children alas, too truely in uſeful knowledge; O that we were ſo

in

in love and duty! What is a drop of water to the boundless Ocean, or a grain of dust to this vast Globe? Such, O my God, and infinitely less, are the richest Kingdoms here below; should we compare their most pompous state to the meanest degree in the Court of Heaven.

II.

When thou hast fed us a while with milk, thou invitest our appetite to stronger meat. Thou tell'st us of a sweet delicious life, in the blest society of Saints and Angels, with whom we shall dwell in perpetual friendship, and be lov'd and esteem'd by them all for ever. Thou tell'st us of a pure Soul-ravishing joy; to behold the amiable face of Jesus, whose gracious smiles shines round about, and fill the Heav'ns with holy gladness. Thou tell'st us still of incomparably higher delights. Hearken, O my Soul, and humbly

bly adore thy God, whose bounty has provided thee large rewards, since they are no less than his very self; himself he will clearly unveil before us, and openly shew us that great secret.

III.

O happy secret, if once at last attain'd, if once we but see the face of our God. What is it, glorious Lord, to see thy face, but to know thee as thou art in thine own blest Being? to know the immensity of thy subsisting Essence, and the infinite excellence of all thy Attributes; to know the power of the Eternal Father, and the wisdom of the increated Son: To know the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity.

IV.

This, O my Soul, is the top of Happiness; this is the Supream perfection of our Nature:

ture: this, this alone is the aim of our Being, the hope and end of all our Labours. When we are come to this, we shall presently rest, and our satisfied desires reach no farther. We shall be fill'd with over-flowing bliss, and our utmost capacities hold no more, but in one act of joy be eternally fixt; and that one act spring fresh for ever.

V.

Arise, my Soul, to thee these joys belong; arise, and advance thy self on high; leave here below all earthly thoughts, and fly away with the wings of thy Spirit; fly to that glorious land of promise, and gladly saiure those Heavenly Regions. Hail happy Paradice of pure delights, thou beauteous garden of never fading flowers! hail blest society of beatified spirits, who perpetually contemplate the Eternal Deity; hail, and for ever may your glories grow,

till

till they riſe ſo high, they can grow no more. We hope one day to come up to you, and be plac'd to ſing in your holy Quires. We hope to know all things produc'd, we hope to know that all-producing cauſe.

VI.

O what a fire of love will it kindle in our heart, when we ſhall ſee theſe ſhining Myſteries! when our great God, like a burning Mirror, ſhall ſtrike his brightneſs on the eyes of our Soul? O what exceſſive joy will that love produce! a love ſo violently deſiring, and ſo fully ſatisfied; when our capacities ſhall be ſtretcht to the utmoſt, and the rich abounding Object fill and over-flow them. O what profound repoſe will that Joy beget! a Joy ſo infinitely high, and ſo eternally ſecure! when in an amorous languiſhment, we ſhall ſweetly diſſolve into that bliſsful Union with our firſt beginning; when with-

without loosing what we are, we shall become even what he is; we shall take part in all his Joys, and share in the Glories of all his Heaven.

VII.

O what divine and ravishing words are these! how gently they enter and delight my ear! how they diffuse themselves over all my brain, and strongly penetrate to my very Soul! Methinks they turn to substance as they go, and I feel them stir and work through all my Powers: Methinks they lie as a Cordial at my heart, and send forth spirits to quicken and refresh me: there, O my Soul, we shall rest from all our labours, which are but the way to all that happiness; there we shall rest from sin and sorrow, and no longer be troubled with our selves or others; there we shall rest for ever in the protection of our God, in the arms and bosome of our dearest Lord.

VIII.

VIII.

O Heaven! the eternal ſource of all theſe Joys, and infinitely more, and infinitely greater! as the hart pants after the water-brooks, ſo let my Soul thirſt after thee. After thee let me daily ſigh and mourn, and with a fixt and longing eye look up, and ſay, When, O my God, ſhall I ſit at that Fountain-head, and drink my fill of thoſe living Streams? when ſhall I be Enebriated with that torrent of Pleaſures, which ſprings for ever from thy glorious Throne! O that my days were brought to an end! how is the time of my Pilgrimage prolong'd! why am I ſtill detained in this valley of tears? ſtill wandering up and down in this wilderneſs of dangers? Come thou, ſweet Jeſu, my onely hope, and ſure deliverer out of all my ſorrows. Come thou, and here begin to dwell in my heart, and fit me for the life I ſhall lead hereafter:

ter: Come, O my deareſt Lord, and prepare my ſoul for thee; and then, when thou pleaſeſt, take it to thy ſelf. Never can we ſay too much of this glorious Subject, never can we think enough of the felicities of Heaven.

IX.

Who will give me the wings of a dove, that I may fly away & be at reſt; that I may fly away from the troubles of this life, and be at reſt, dear Lord, with thee? Here we, alas! are forc't to ſigh, and bear with grief the burden of our miſeries; often we encounter chances that endanger us, and divert our progreſs in the way to Bliſs: often we are aſſaulted with temptations that overcome us, and ſet us back in the counts of Eternity. How many times, O my Soul, have we plainly concluded that this Earth affords no real Joys! how many times have we full agreed, that Heaven

ven alone is the place of Happineſs!

X.

Yet do theſe falſe allurements again deceive us, and ſteal away our hearts to dote upon Folly: yet do inconſtant we forget our reſolves, and wretchedly neglect our felicity. O thou victorious Conquerour of Sin and Death! do thou aſſiſt us in this dangerous warfare: O thou benign refreſher of diſtreſſed Spirits, do thou relieve us in this tedious Pilgrimage. Make us ſtill thirſt and ſigh after thee, the living fountain of Life-giving Streams: make us deſpiſe all other delights, and ſet our affections entirely on thy Joys; ſince nothing, Lord, can ſatisfie our Souls but thee, O let our Souls ſeek nothing but thee; all is unquiet here, till we come to thee, and repoſe at laſt in the Kingdom of Peace.

The

The PRAYER.

O Glorious God! thy infinite Perfections cause us to admire thee, and thy bounteous Promises engage us to hope in thee; thy incomparable beauty ravishes our hearts, and the joy thou hast prepared for us, transcends all our wishes: vouchsafe, O Lord, we beseech thee, to wean us from this world, and fit us for the other. Into thy hands, O Lord, we commend our Spirits, for thou hast redeemed us, O Lord, thou God of Truth. Preserve us, O Lord, as the Apple of thine Eye; and under the shadow of thy Wings protect us. Save us, O Lord, waking, and defend us sleeping, that we may watch with Christ, and rest in Peace: keep us, O Lord, this day and night without sin; and grant that we may by the aid of thy Son Jesus Christ's intercession for us, obtain thy Grace to rise from our iniqui-

ties,

ſies, through the ſame Jeſus Chriſt our Lord. Amen.

MEDITATION III.

On Meekneſs.

Matth. 5. 5. *Bleſſed are the meek, for they ſhall inherit the earth.*

I.

GIve me, O Lord, the innocence of Doves, and fill my Soul with thy mild Spirit; then ſhall I need none of their wings, ſince Heaven it ſelf will dwell in my heart. 'Tis on the proud thou look'ſt afar off, but inclineſt thine ear to the humble and meek; who delight in the peace of a contented mind, and limit their thoughts to their own little ſphear; never intermedling with the actions of others, unleſs where Reaſon and

and Charity engage 'em; but their belov'd employment is to ſit in ſilence, and think one the happineſs they expect hereafter; to meditate the Joys of Saints and Angels, and the bliſsful viſion of the face of Jeſus.

II.

Meekneſs, indeed, is the Heaven of this Life; but the Heaven of Heavens, O Lord, is above with thee. Meekneſs may qualifie our miſeries here, and make our time paſs gentler away; but to be fully happy, we muſt ſtay till hereafter; till thy mercy bring us to our laſt great end, that glorious end, for which our Souls are made, and all things elſe to ſerve them in their way; where thoſe which are meek and humble of heart, ſhall find eternal reſt unto their own bleſt Souls.

III.

'Tis not to ſport our time in pleaſures, that thou, O Lord, haſt plac'd us here. 'Tis not to

to gain a fair Eſtate, that thy kindneſs ſtill prolongs our days; but to do good to our ſelves or others, and glorifie their improving thy Creatures; to increaſe every day our longing deſires, of beholding thee in thine own bright ſelf. Though thy Throne of State be eſtabliſht above, and the ſplendors of thy glory ſhine onely on the bleſed; yet dwell, O Lord, here in the Center of our Souls, to witneſs all our thoughts, and judge exactly our moſt ſecret intents. In our Devotions thou notes our carriage, and regards with what attention we recite our Prayers.

IV.

O glorious Lord, whoſe infinite ſweetneſs provokes and ſatisfies all our appetites; may my entire affections delight in thee, above all the vain enjoyments of this world; above all praiſe and empty honour, above all beauty and fading plea-

ſure, above all Health and deceitful Riches, above all power and ſubtleſt knowledge, above even all thy own bounty can give, and whatever is not thy very ſelf. O make us ſo happy, to have thee our God always near us, to guide our lives in the ways of thy Commandments.

V.

Thy all-ſeeing eye runs to and fro, and beholds our actions here in the world. If we in ſecret oppreſs the poor, or by private Alms relieve their wants: If in our hearts we murmur at the rich, or live contented with our little portion; whate're we do, he perfectly ſees us; where e're we are, he is ſure to be with us. Why, O thou Soveraign Lord of Heaven, why doſt thou ſtoop thus low thy glorious eye? what canſt thou find that here deſerves thy ſight, among the trifles of this empty world! what

what canſt thou find, alas, that ſhould not fear thy ſight, among the follies of our vitious lives?

VI.

'Tis not thy ſelf, O Lord, thou ſeekeſt to ſatisfie, but all thy deſign is for our advantage. Thou graciouſly ſtand'ſt by to ſee us work, that thine awful eye may quicken our diligence; thou art ſtill at hand to relieve our wants, that ſo friendly a nearneſs may increaſe our confidence. Thou appeareſt ſtill ready to puniſh our ſins, that the ſhake of thy rod may prevent our miſeries. Sure, O my God, thy favours muſt needs be ſweet, ſince even thy threatnings have ſo much mercy. Sure we muſt needs be worſe than blind, if to the face of Heav'n we dare be wicked.

VII.

Henceforth, O gracious Lord, as Children freely play in the indulgent preſence of their tender Father, ſo make us ſtill,

with humble boldneſs, rejoyce before thee our merciful Creator: and as new pardon'd Subjects juſtly fear the angry brow of their offended Prince; ſo let our oft-forgiven Souls continually tremble to provoke the wrath of thy dread Majeſty. O temper thus our love with reverence, and thus allay our hope with fear: for all things lie open to thine all-ſeeing eye, and all things are naked to thee to whom we ſpeak.

VIII.

O may my wearied Soul repoſe in thee, the home and center of Eternal reſt! may I forget my ſelf, to think of thee, and fill my memory with the wonders of thy love, that infinite love, which when my thoughts conſider, not as they ought, alas, but as I am able, the goods or ills of this world loſe their name, and yield not either reliſh or diſtaſt. O my adored Jeſus! let me love thee al-

always, becauſe from Eternity thou haſt loved me; O let me love thee onely gracious God, becauſe thou alone deſerveſt all my heart; always and onely let me love thee, O Lord, ſince always my hope is onely in thee.

The PRAYER.

O God, whoſe gracious providence has particularly ordained the ſpirit of Meekneſs, to waft us ſafely through the turbulent Sea of this World, to our Haven of Bliſs! Vouchſafe, we beſeech thee, that the cleer experience we every day make of our own weakneſs and vanity, may ſo diſpoſe us for this precious vertue, that our minds be never diſcompoſed with paſſion, nor our tongues break forth into violent expreſſions, but our temper be always preſerved, let the world ſtir how 'twill about us, calm and regular, and as becomes thoſe,

all whose powers are posseſt with the Joys of Heav'n, and apt to feel in every thing onely the Sweet impulſes of hope and charity through our Lord Jeſus Chriſt thy Son, who with thee, and the Holy Ghoſt, lives and reigns one God world without end. Amen.

MEDITATION IV.

On the Creation.

Gen. 1. 1. *In the beginning God created the heavens and the earth.*

LEt us with reverence appear before the Majeſty of Heaven, and humble our ſelves in the preſence of his Glory: Let us bring forth our Pſalms of Praiſe, and ſing with joy to our great Creator: He made us, not we our ſelves, and freely be-

bestowed upon us, all the rest of his Creatures, to engage our hearts to love his Goodness, and admire the riches of his infinite Bounty; our bodies he framed of the dust of the Earth, and gave us a Soul after his own likeness; a Soul which all created Nature cannot fill, nor any thing below his own immensity. For himself he made us, and for his glorious Kingdom; that we might dwell with him in perfect Bliss, and sing his Praises for ever.

II.

Too glorious art thou, O Lord, in thy self, and thy direct Ray shines too bright for our eyes; yet may we venture to praise thee in thy Works, and contemplate thee, at least, reflected from thy Creatures: in them we may safely behold our mighty Maker, and freely admire the Magnificence of our God. Heaven and Earth are full of his Greatness: Heaven

and Earth were created by his Power: From him all the Hoſt of Heaven received their Being; from him they have the honour to aſſiſt in his Preſence.

III.

He kindled warmth & brightneſs in the Sun, and beauteouſly garniſht the Firmament with Stars: He ſpread the Air, and ſtor'd it with flocks of Birds: He gather'd the Waters, and repleniſht them with ſhoals of Fiſhes: He eſtabliſht the Earth on a firm Foundation, and richly adorn'd it with innumerable varieties: Every Element is fill'd with his Bleſſings, and all the World with his liberal Mercies: He ſpake the Word, and they were made; He Commands, and they are ſtill preſerved: He Governs their Motions in perfect order, and diſtributes to each its proper Office; contriving the whole into one vaſt Machin, a Spacious Theatre

Theatre of his own unlimited Greatneſs.

IV.

O glorious Architect of Univerſal Nature! who diſpoſeſt all things in number, weight, and meaſure! How does thy Wiſdom engage us to admire thee! how does thy Goodneſs oblige us to love thee! Not for themſelves alone, O gracious God, did thy Hand produce thoſe happy Spirits; but to receive in charge thy little flock, and ſafely conduct them to the folds of Bliſs. Not for themſelves at all, O Bounteous Lord, were the reſt of this huge Creation fram'd; but to ſuſtain our lives in the way, and carry us on to our Eternal home.

V.

O may our Souls firſt praiſe thee for themſelves, and imploy their whole powers to improve in thy Service: may we praiſe thee, O Lord, for all thy Gifts; but infinitely above all, ſtill va-

lue the Giver: may every bleſſing be a motive of Gratitude, and every creature a ſtep of Approach towards thee. So ſhall we faithfully obſerve their end, and happily at laſt arrive at ours; uſing them onely to entertain us here, till our Souls be prepar'd for the life of Heaven, till they become full ripe for thee; and then fly away to thy Holy Preſence.

V I.

How admirable is thy Name, O Lord, over all the Earth! how wiſe and gracious the Councels of thy Providence! After thou had'ſt thus prepar'd the World, as a houſe ready furniſht for man to inhabit; thy mighty Hand fram'd our Bodies of the duſt, and built them in a ſhape of uſe and beauty: thou didſt breath into us the Spirit of Life, and fit us with faculties proportioned to our end; thou gaveſt us a Soul to govern our Bodies, and endued

dued us with Reason to Command in our Soul. Thou revealed'st to us a Law for the improvement of our Reason, and enablest us by thy grace to observe that Law.

VII.

Thou mad'st us lords over all thy Creatures; but little inferiour to thy glorious Angels. Thou compellest whole Nature to serve us without Reward, and invitest us to love thee for our own Happiness. Thou designedst us an age of pure delights, in that sweet and fruitful Garden: Where having led a long and pleasant life, thou promisedst to transplant us to thine own Paradise. All this thou didst, O glorious God, the full possessor of Universal bliss.

VIII.

Not for any need thou hadst of us, or the least advantage derive from our being: all this thou didst, O infinite Goodness, the liberal bestower of whatere

e're we poſſeſs! not for any merit, alas, of ours, or the leaſt motive we could offer to induce thee; but for thine own exceſſive Charity, and the meer inclination of thine own rich Nature; that empty we might receive of the fulneſs, and be partakers of thy over-flowing Bounty.

IX.

So ſheds the generous Sun his Beams, and freely ſcatters them on every ſide; guiding all the World with his bounteous Light, and kindly cheriſhing it with his fruitful Heat. And ſo doſt thou, and infinitely more, O thou God of infinite more perfections! So we confeſs thou doſt to us. But we, what return have we made to thee? have we conſider'd well the end of our being, and faithfully comply'd with thy purpoſe to ſave us? Ah wretched we! we neglect thy Holy Rules, and govern our Actions by chance and

and humour. We quite forget our God that made us, and fill our heads with thoughts that undo us.

X.

Pardon, O gracious Lord, our paſt ingratitude, and mercifully direct our time to come; teach every paſſage of our yet-remaining life, to expreſs an acknowledgement for thy mercies. O make our Senſes ſubject to our Reaſon, entirely obedient to thee: O make the whole Creation conſpire to thy Honour; and all that depend on thee, joyn together in thy praiſe: This is the onely praiſe thou expecteſt from us, and the whole Honour thou requireſt of thy Creatures. That by obſerving the Orders thou appointeſt here, in this lower Region of motion and change, we may all grow up to be happy hereafter, in that State of Permanency and Eternal reſt.

XI.

XI.

Bleſs the Lord, O my Soul, and all that is within me bleſs his Holy Name. Worthy art thou, O Lord our God, to receive glory, and honour, and power; becauſe thou haſt created all things, and for thy will they are and were created. The boundleſs Ocean of being could not contain his ſtreams, but over-flowed upon pure nothing, and behold a beautious world appear'd. Heaven and Earth, and all therein, from the higheſt Angel, to the leaſt grain of duſt; altogether the moſt perfect participation of his Eſſence: he ſpake the word, and they were made; he but commanded, and they were created.

The

The PRAYER.

O Almighty God, the onely wise and good Creator of the Universe, who madst all Corporeal Nature for the use of Man, and Man for his own felicity; enlarge our Souls, we beseech thee, humbly to admire and adore thy infinite fulness of being in thy self, and thy immense liberality of it to us, and mercifully carry on the whole Creation to its end; vouchsafing so to order all thy Creatures about us, by thy grace, that they may attain their perfection in duely serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, and our alone Saviour and Redeemer. Amen.

MEDITATION V.

On the Divine Perfections.

Matth. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

COme, let us ſing the praiſes of our God, and joyfully recite his Divine Perfections: his Being is of himſelf alone, and no dependance his Eternal Eſſence knows. His knowledge fathoms the extent of all things, and his power commands them as he pleaſes. His Goodneſs is ſupreamly infinite, and all his glorious Attributes tranſcendently adoreable. Come, let us ſing the praiſes of our God, and joyfully recite his Divine Perfections. He is the ſource of all felicity, eternally full of his own unchangeable bliſs. Before

fore time began, he was; and when the Sun muſt loſe its light, his day will remain the ſame for ever. The Heaven of Heavens is the Palace of his Glory, and all Created Nature the ſubject of his Dominion. In his preſence the brighteſt Seraphims cover their faces, and all the bleſſed Spirits bow down their heads to his foot-ſtool.

II.

Come, let us ſing aloud the Prerogatives of our God, and ſtretch our utmoſt thoughts to exalt his Greatneſs. But, O moſt glorious and dreadful Deity, how dare we wretches undertake thy praiſe! how dare our ſin-polluted lips pronounce thy Name; or where ſhall we ſeek expreſſions fit for thee? All we can ſay is nothing to thy unſpeakable Excellencies; all we can think, but a faint ſhadow of thy unconceivable beauties; even the voice of An-

Angels is too low to reach thy worth; and their higheſt ſtrains fall infinitely ſhort of thee: only in this ſhall thy ſervants rejoyce, and all the powers of our Souls be glad, That thy ſelf alone art thine own full praiſe; be to thy ſelf thine own glory.

III.

Live our great God, eternally incompaſt with the beams of thine own inacceſſible light, live our Ador'd Creator, and Reign for ever on the Throne of thine own immortal Kingdom. All thy ways, O Lord, are mercy and wiſdom, and all thy Councels tend to our happineſs; elſe were our being all at once, as it ſhall be in the next eternal Life. Our ſins would have here no power to be repented, and then, alas, how deſperate were we! we who are born in the way to miſery; and unleſs we change, can never be happy. We, who ſo often

ten wilfully go aſtray, and, unleſs we return, muſt periſh for ever.

IV.

My God, ſince thou art never abſent from us, let us be always preſent with thee; let us go up to thy Throne above, and there contemplate and admire thy glory. Every-where let us ſeek to meet thee; every-where let us delight to find thee. All our wants let us ſpread before thee; all our petitions let us offer to thee. Thou willingly inclineſt thy gracious ear to the prayers that come from a fervent heart; thou lov'ſt to hear us treat of Heaven, as if we made it our buſineſs indeed to go thither.

V.

All other things we muſt ask with ſubmiſſion to thee, ſince we know not abſolutely what's good for our ſelves; but thy eternal joys we may beg without reſtraint; and urge and

preſs

preſs for thy aſſiſtance to gain them. Heaven we may wiſh without the check of reſignation; Heaven we may pray for without fear of importunity. O wiſe and gracious Lord! whate're thou doſt, thy love intends it all for the good of thy ſervants: if thou defer'ſt ſometimes to grant our requeſts, 'tis onely in charity to make us repeat them.

VI.

That we may feel more ſenſibly our own poverty, and be ſtronglier convinc'd of our dependence on thee; that we may practice our hope, while we long expect; and increaſe our gratitude, when we receive at laſt; that we may learn this ſure and happy skill of working in our Souls the vertues we deſire, by often renewing thoſe very deſires, till themſelves become even the graces we ſeek.

VII.

VII.

But O improvident we, how unwilling to pray are moſt of us always, and all of us ſometimes! how do our Prayers ſeem long and tedious, and half an hour quite tire our patience! how are we ſlow to begin, and ſwift to make an end! how heavy while they are ſaying, and glad when they are ſaid! yet ſure no eaſier work, than to ask what we want; no cheaper purchaſe, than to have for asking: ſure no ſweeter pleaſure than to converſe with God, nor greater profit than to gain his favour. Still we have new tranſgreſſions to confeſs, and ſhall never, alas, want infirmities to lament.

VIII.

Often, O dreadful Lord, when we ſpeak to thee, we do not ſo much as hear our ſelves; often we purſue impertinent objects, and our careleſs thoughts contradict our words. But O thou Bleſ-

Bleſſed end of all our labours, and onely Center of all our wiſhes! do thou reclaim all our wandring fancies, and guide and fix them to attend thy Service. Night and day let us call on thee, and never ceaſe knocking at the doors of thy Palace: Let no delay diſcourage our hope, nor even refuſal deſtroy our confidence.

IX.

But let this firm Foundation ſtill ſuſtain us, and on this let our peace be ſtabliſht for ever. What's truly neceſſary thy Goodneſs will not deny, the reſt our obedience ſubmits to thy pleaſure. If we beg grace for victory over our paſſions, let us conſtantly ſtrive to reſiſt their aſſaults. Let us wiſely foreſee our particular dangers, and uſe the proper weapon againſt every Sin. To obtain the gift of Charity, we muſt mortifie our ſenſes, and immediately fly the leaſt ſhadow of temptation.

tion. In vain we approach thy holy Table, if we come not with a due prepared heart.

X.

Thou ſhutteſt thy Ears to our loudeſt Prayers, if we open not ours to the voice of the Poor. Thou deni'ſt to pardon our Treſpaſſes againſt thee, unleſs we already have forgiven our enemies. O the extream Benignity of our glorious God! who treats with his Creatures on equal terms; who deals no otherwiſe with us miſerable wretches, than we our ſelves Commerce one with another. He promiſes to give us the ſame meaſure we give our Neighbours, and performs incomparably more than he promiſes: Preſt down, and ſhaken together, and running over, into the Boſomes of them that love him.

XI.

Such, O my God, is the Bounty of thy Goodneſs, and no

no leſs the Patience of thy generous Hand. Thou holdeſt thy Bleſſings hovering o're our heads, ſtill watching the time when we are fit to receive them; then thou immediately ſend'ſt them down upon us, to enter our hearts, and dwell with us for ever. Even that very Temper, which thus diſpoſes us, entirely depends on the favour of thy Providence. Every condition thou requireſt on our part, being nothing elſe but thine own free Gift. Thy mercy alone is the Fountain of all our bleſſings; and in what channel ſoever they flow to us, they ſpring from thee. Thou art the God of Nature and Reaſon; thou art the God of Grace and Religion. Give, gracious God, what thou art pleaſed to command, and then command what thou pleaſeſt.

The

The PRAYER.

O *My Soul, what canſt thou wiſh for more? Behold, thy gracious Lord offers thee to chuſe what thou wilt, and promiſes to give thee what thou chuſeſt. O infinite Goodneſs! 'tis thy ſelf alone I chuſe; thou art my onely happineſs for ever. I ſee my Portion hereafter depends on my choice here; but my choice, O Lord, depends on thee: Guide me with thy holy Grace, that I withdraw my affections from all vain and periſhable Creatures, and fix them entirely on the enjoyments of thee my Lord, and my God, and my eternal felicity.*

II.

Send down, O thou God of our Fathers, and Lord of Mercy! ſend down thy Wiſdom from thy Holy Heaven, and from the Seat of thy Greatneſs, to be in us, and labour with us, and teach us

what is acceptable to thee: That we may know our end, and wisely chuse our way; and order all our actions to our true felicity. Our thoughts are fearful, and our prudence uncertain; we scarce conjecture the things that are on Earth, and find without pains the things that are in sight: Give us, O Lord, the Wisdom that assists at thy Throne, and reject us not from amongst thy Children.

III.

Deliver us, O Lord, from relapsing into the sins we have repented, the sins we have so often promised to amend: deliver us from all malice and enmity with our Neighbours; and from oppressing the poor, who have none to defend them: then may we confidently expect thy protection, if we serve thee, and love one another. Thou art our strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid? Nothing can hurt us,

us, but our own vicious desires; nothing can endanger us, but disobedience to our God. O let us consider well our steps, and walk sincerely, that his rod and his staff may ever comfort us, and bring us at last to his Heavenly Kingdom. Amen.

Meditation VI.

Of the Divine Love.

Rom. 8. 38, 39. *For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

I.

LEt us now consider, O Lord, our God; let us thankfully

ly remember what thou art to us: thou art the great beginning of our nature, and glorious end of all our actions: thou art the over-flowing source from whence we spring, and the immense Ocean into which we tend. Thou art the free bestower of all we possess, and faithful promiser of all we hope: thou art the strong sustainer of our lives, and ready deliverer from all our enemies. Thou art the merciful scourger of our Sins, and bounteous rewarder of our Obedience: Thou art the Conducter of our Pilgrimage, and the eternal rest of our wearied Souls.

II.

Such words, alas, our narrowness is constrained to use, when we endeavour to speak thy Bounties. Wider a little can our thoughts extend, yet infinitely less than the least of thy Mercies. Tell us thy self, one word of thine expresses more,

than

than all the eloquence of Men and Angels: tell us thy ſelf, O thou mild Inſtructer of the Ignorant! what thou art to us. Say to our Souls, thou art our Salvation; but ſay it ſo, that we may hear thee: gladly will we run after the ſound of that Voice, and hope by following it to find out thee.

III.

When we have found thee once, O thou Joy of our hearts! never let us loſe thy ſight again; never let us turn our eyes from thee; but ſteadily fix them on thy glorious Face. Suffer us not to go, till thou haſt given us thy bleſſing; and then may thy bleſſing bind us faſter to thee. To know thee, O Lord, is the higheſt Learning; and to ſee thy face, the onely Happineſs. To know our ſelves is the trueſt Wiſdom, and to ſee our own Poverty the ſafeſt Riches.

IV.

Let us now consider, O Lord our God! let us humbly remember what we are to thee. We who, alas, are nothing in our selves, what can we be to thy immensity? thou who art all things in thine own rich self, what canst thou receive from our poverty? This onely we are to thee, O great Creator, the unthankful object of all thy Bounties: this onely we are to thee, O dear Redeemer! the unworthy cause of all thy Sufferings. Guilty we committed the Crime, and thou with thine Innocency undertook'st it. We went astray from the path of Life, and thy mercy came down from Heaven to seek us: to seek us in the Wilderness where we had lost our selves, and bring us home to the Discipline of thy Love.

V.

Lord, what are we that thou should'st thus regard such poor, and

and vile, and inconsiderable Wretches! What can our good-will avail thy bliss, that with so many Charms thou woo'st us to love thee! What can our malice prejudice thy Content, that thou threatnest so violently if we love thee not! Is there perhaps not misery enough in living deprived of thy blissful Love? Yes, yes, dear Lord, and that thou knew'st, and that's the onely cause which mov'd thy Goodness to court our affections.

VI.

Thou knew'st we else would cast away our selves by doting on the follies of this deceitful World. Thou knew'st the danger of our wilful nature; and therefore strivest, by greatest fears and greatest hopes, and all the wisest arts of love and bounty, to draw us to thy self, and endow us with thy Kingdom. Unhappy we! whose frowardness requirest so strange proceeding,

ding, to force upon us our own Salvation. Happy we, whose wants have met so kind a Hand, that needed but our emptiness to engage him to fill us. Happy yet more, that our Lord, who thus favours us now, will at even given us himself.

VII.

Lord, without thee what's all the World to us, but a flying dream of busie Vanities? It promises indeed a Paradise of bliss; but all it performs is an empty cloud. Thine are the Joys that shine fixt as the Stars, and make the onely solid Heaven. Lord, without thee, what are we to our selves, but the wretched causes of our own ruine? we, till thou giv'st being, were purely nothing; more remov'd from happiness, than the miserablest of thy Creatures. Now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

VIII.

VIII.

Thou, without us, art the same all-glorious Essence, being full of thy own eternal Felicity; without us, thy Royal Throne stands firm for ever; and all the powers of Heaven obey thy pleasures. Pity, O gracious Lord, our imperfect nature, whose every circumstance is so contrary to thine. Thou dwellest above in the Mansions of glory, and we below in houses of clay; thou art immortal, and thy day out-lives all time: we every moment go downwards to our grave. Thou art immense, and thy presence fills the Heavens; but the greatest of us, alas, how little are we! Two yards of air contain us while we live, and a few spans of earth suffice us at our death.

IX.

When, O my God, shall these distances meet together? When will these extremities embrace each other? We know they

once were miraculouſly joyn'd, in the Sacred perſon of thy Eternal Son, when the King of Heaven ſtoopt down to Earth, and grafted into his own perſon the nature of man. We hope they once again ſhall be happily united in the bliſsful viſion of thy glorious ſelf: When the Children of the earth ſhall be exalted to Heaven, and made partakers of thy Divine nature. But are there no means for us here below? O thou infinitely high and glorious God! is there no ways to approach towards thee, and diminiſh, at leaſt, this uncomfortable diſtance? None but the way of holy Love; which none can attain, but by thy free Gift.

X.

Nor muſt we ſinners dare to ask thou ſhould'ſt love us, being infinitely unworthy to be called thy ſervants: Rather let us humbly beg the grace we may love thee, who art ſo many ways

ways worthy of more than our hearts. And yet, O dearest Lord, unless thou first love us and sweetly draw us by thy gentle hand, never shall we be so happy as to love thee; nor never happy unless we love thee. O bounteous God! to all thy favours add this one, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes. Be thou our whole everlasting delight, and let nothing else be any thing to us. Vanity of vanities all is vanity, but the love of God, and hope to enjoy him.

The PRAYER.

O God, who alone art all in all things to us, and to whom we are nothing but wretched objects of thy bounty; which the more it flows upon us, the more we truely feel our own pure emptiness and want of it! increase, we humbly beseech thee, this happy sense in thy servants, by the experience we every day have, how unsatisfactory this world is: and grant, that finding it ordained by thee, to breed and widen, not fill our capacities; we may make this onely use of all thy Creatures here, to raise and heighten our desires of thy infinite self in Eternity, through our Lord Jesus Christ thy Son, and our alone Saviour, who with thee and the Holy Ghost lives and reigns, one God world without end. Amen.

Of

Of Divine Love.

By E. W. Esquire.

I.

THe Grecian Muse has all their Gods surviv'd;
Nor Jove at us, nor Phœbus is arriv'd.
Frail Deities, which first the Poets made,
And then invok'd to give their fancies aid!
Yet if they still divert us with their rage,
What may be hop'd for in a better Age?
When not from Helicon's imagined spring,
But Sacred Writ, we borrow what we sing:
This with the Fabrick of the world begun,
Elder than Light, and shall outlast the Sun.

II.

Before this Oracle, (like Dagon) *all*
The false pretenders, Delphos, Hammon, *fall;*
Long since despis'd, and silent they afford,
Honour, and Triumph, to th' Eternal word.

III.

As late Philosophy our Globe has grac'd,
And rowling earth among the Planets plac'd,
So has this Book entitl'd us to Heav'n,
And rules to guide us to that Mansion giv'n,
Tells the Conditions, how our peace was made,
And is our pledge, for the great Authors aid.
His power in Natures ampler Book we find,
But the less Volume do's express his mind.

IV.

IV.

This light unknown, bold Epicurus *taught,*
That his blest gods vouchsafe us not a thought;
But unconcern'd, let all below them slide,
As Fortune do's, our Humane Wisdom, guide.

V.

Religion thus remov'd, the sacred yoke,
And band of all society is broke:
What use of Oaths, of Promise, or of Test,
Where men regard no God but Interest?
What endless War would jealous Nations teare,
If none above, did witness what they swear?
Sad fate of unbelievers, (and yet just,)
Among themselves to find so little trust!
Were Scripture silent, Nature would proclaim,
Without a God, our falshood and our shame.

VI.

VI.

To know our thoughts, the object of his eyes,
Is the first step t'wards being good, or wise;
For tho' with judgment we on things reflect,
Our will determines, not our intellect;
Slaves to their passion, reason men imploy,
Only to compass what they would enjoy;
His fear, to guard us from our selves, we need,
And sacred Writ, our Reason do's exceed.

VII.

For tho' Heav'n shews the Glory of the Lord,
Yet something shines more glorious in his Word.
His Mercy this (which all his works excels)
His tender kindness, and compassion tells,
Whilst we, inform'd by that Cœlestial Book,

In-

Into the bowels of our Maker look.

VIII.

Love there reveal'd, which never shall have end
Nor had beginning, shall our Song commend,
Describe it self, and warm us with that flame,
Which first from Heav'n, to make us happy, came.

IX.

The fear of Hell, or aiming to be blest,
Savours too much of private interest;
This mov'd not Moses, *nor the zealous* Paul,
Who for their friends, abandon'd Soul and all:
A greater yet, from Heav'n, to Hell descends,
To save, and make his Enemies his friends:
What line of praise can fathom such a love,
Which reacht the lowest bottom from above?

The

The Royal Prophet that extended
Grace,
From Heav'n to Earth measur'd
but half that space;
The Law was regnant and con-
fin'd his thought,
Hell was not conquer'd, when
that Poet wrote;
Heav'n was scarce heard of, un-
til he came down,
To make the Region, where Love
triumph's known.

X.

That early Love, of Creatures yet
unmade,
To frame the world th' Almigh-
ty did perswade
For love it was that first created
light,
Mov'd on the waters, chas'd a-
way the night
From the rude Chaos, and be-
stow'd new grace
On things dispos'd of, to their
proper place;
Some to rest here, and some to
shine above,
Earth, Sea, and Heaven, were
all th'effects of love. *And*

And love would be return'd, but
there was none
That to themſelves, or others yet
were known;

XI.

The world a palace was, without
a Gueſt,
Till one appears that muſt excell
the reſt.
One like the Author, whoſe capa-
cious mind
Might by the glorious work, the
Maker find,
Might meaſure Heav'n, and give
each ſtar a name,
With art and courage the rough
Ocean tame;
Over the Globe, with ſwelling
ſails might go,
And that 'tis round, by his Expe-
rience know.
Makes ſtrongeſt beaſts obedient
to his will,
And ſerve his uſe, the fertile
earth to till.

XII.

When by his word, God had ac-
compliſht all,

Man

Man to create, he did a Coun-
cil call;
Imploy'd his hand, to give the
dust he took
A graceful figure and majestick
look;
With his own breath, convey'd in-
to his breast
Life and a Soul, fit to command
the rest,
Worthy alone to celebrate his
Name,
For such a Gift, and tell from
whence it came;
Birds sing his Praises in a wilder
note,
But not with lasting numbers,
and with thought:
Mans great Prerogative; but a-
bove all
His Grace abounds, in his new
Favourites fall.

XIII.

If he create, it is a world he
makes;
If he be angry, the Creation
shakes;

From

From his just wrath, our guilty Parents fled,
He curst the Earth, but bruiz'd the Serpents head.
Amidst the storm, his beauty did exceed,
In the rich Promise, of the Virgins Seed.
Tho justice death, as satisfaction craves,
Love finds away to pluck us from our graves.

XIV.

Not willing terror should his Image move,
He gives a pattern of Eternal love;
His Son descends to treat a Peace with those,
Which were, and must have ever been his foes;
Poor he became, and left his glorious Seat,
To make us humble, and to make us great.
His business here, was happiness to give,

To

To those, whose malice could not
let him live:
Legions of Angels which he
might have us'd,
For he resolv'd to perish, he re-
fus'd.
While they stood ready to prevent
his loss,
Love took him up, and nayl'd
him to the Cross.
Immortal love, which in his
bowels reign'd,
That we might be by such a love
constrain'd
To make return of love, upon this
Pole,
Our duty does, and our Religion
Role.
To love, is to believe, to hope, to
know,
'Tis an Essay, a taste of Heav'n
below.

XV.

He to proud Potentates would
not be known;
Of those that lov'd him, he was
hid from none;

Till

Till love appear, we live in anxious doubt;
But smoak will vanish, when that flame breaks out.
This is the fire, that would consume our droſs,
Refine and make us richer by the loſs.

XVI.

Could we forbear diſputes, and practice love,
We ſhould agree as Angels do above.
Where love preſides, not vice alone do's find
No entrance there, but vertues ſtay behind:
Both Faith and Hope, and all the meaner train
Of moral vertues at the door remain,
Love onely enters, as a Native there:
For born in Heav'n, it do's but ſojourn here.

XVII.

He that alone, would wiſe and mighty be,

Com-

Commands that others love as well as he,
Love as he lov'd, how can we ſoar ſo high?
He can add wings, when he commands to fly;
Nor ſhould we be with this Command diſmay'd,
He that Example gives will give his aid;
For he took fleſh, that where his precepts fail,
His practice as a pattern may prevail;
His love at once, and dread inſtructs our thought,
As man he ſuffer'd, and as God he taught;
Will for the deed he takes, we may with eaſe
Obedient be, for if we love, we pleaſe.

XVIII.

Weak tho' we are, to love is no hard task,
And love, for love, is all that Heav'n do's ask.

Love,

Love, that would all men juſt,
and temperate make;
Kind to themſelves, and others
for his ſake.
'Tis with our minds, as with a
fertile ground,
VVanting this love, they muſt
with weeds abound:
Unruly paſſions, whoſe effects are
worſe
Than thorns & thiſtles ſpringing
from the Curſe.

XIX.

To Glory, Man or Miſery is
born;
Of his proud foe, the Envy or the
Scorn,
Wretched he is, or happy in ex-
tream;
Baſe in himſelf, but great in
Heav'ns eſteem.
With love, of all created things
the beſt;
Without it, more pernicious than
the reſt.

XX.

For greedy VVolves unguarded
Sheep devour

But while their hunger lasts, and then give o're.
Man's boundless avarice, his want exceeds,
And on his Neighbours round about him feeds;
His Pride and vain Ambition are so vast,
That deluge like, they lay whole Nations wast.
Debauches and excess (tho' with less noise)
As great a portion of Mankind destroys.
The Beasts and Monsters Hercules *oppress,*
Might in that age, some Provinces infest.
These more destructive Monsters are thebane
Of every age, and in all Nations reign:
But soon would vanish, if the World were blest
With Sacred love, by which they are repress.

XXI

XXI.

Impendent death, and guilt that threatens Hell,
Are dreadful guests, which here with mortals dwell,
And a vext Conscience mingling with their joy
Thoughts of despair, do's their whole life annoy:
But love appearing, all those terrours fly,
We live contented, and contented die;
They in whose breast, this sacred love has place,
Death as a passage to their joy imbrace.

XXII.

Clouds and thick vapours which obscure the day,
The Sun's victorious beams may chase away;
Those which our life corrupt, and darken, love
The nobler Star, must from the Soul remove;
Spots are observ'd in that which bounds the year,

This brighter Sun moves in a boundleſs ſphear,
Of Heav'n the joy, the glory and the light,
Shines among Angels, and admits no night.

XXIII.

This Iron Age, ſo fraudulent and bold,
Touch'd with that love, would be an age of gold;
Not as they fain'd, that Oaks ſhould honey drop,
Or Land neglected bear an unſown Crop;
Love would make all things eaſie, ſafe, and cheap;
None for himſelf, would either Sow or Reap.
Our ready help, and mutual love would yield,
A nobler harveſt, than the richeſt field;
Famine and dearth, confin'd to certain parts,
Extended are, by barrenneſs of hearts;

Some

Some pine for want, while others ſurfeit now;
But then we ſhould the uſe of plenty know;
Love would betwixt the rich and needy ſtand,
And ſpread Heav'ns bounty with an equal hand;
At once the givers and receivers bleſs,
Encreaſe their joy, and make their ſufferings leſs.

XXIV.

VVho for himſelf no Miracle would make,
Diſpenc'd with Nature, for the peoples ſake.
He that long faſting would no wonder ſhow,
Made Loaves and Fiſhes, as they eat them, grow.
Of all his power, which boundleſs was above,
Here he us'd none, but to expreſs his love;
And ſuch a love, would make our joy exceed,

Not when our own, but other mouths we feed.

XXV.

Laws would be useless, which rude Nature awes;
Love changing Nature, would prevent the Laws.
Tygers and Lions into dens we thrust,
But milder Creatures with their freedom trust:
Devils are chain'd, and tremble, but the Spouse,
No force but Love, nor bond but Bounty knows.
Men, whom we now so fierce and dangerous see,
Would Guardian Angels to each other be.
Such wonders can this mighty Love perform,
Vultures to doves, wolves into lambs transform.

XXVI.

Love, what Isaiah *prophecy'd, can do,*
Exalt the valleys, lay the mountains low;

Hum-

Humble the lofty, the dejected raiſe,
Smooth and make ſtreight, our rough and crooked ways.
Love, ſtrong as death, and like it levels all,
With that poſſeſt, the great in title fall;
Themſelves eſteem, but equal to the leaſt,
Whom Heav'n with that high character has bleſt.
This love, the Center of our union, can
Alone beſtow compleat repoſe on Man;
Tame his wild appetite, make inward peace,
And ſorreign ſtriſe among the Nations ceaſe;

XXVII.

No Martial Trumpet ſhould diſturb our reſt,
Nor Princes arm, thô to ſubdue the Eaſt;
Where for the Tomb, ſo many Heroes taught

By those that guided their Devotion, fought.
Thrice happy we! could we like ardour have,
To gain his love, as they to win his Grave.
Love as he lov'd, a love so unconfin'd,
With arms extended, to embrace mankind.
Self-love wou'd cease, or be dilated, when
We should behold, as many selfs as Men,
All of one Family, in Blood allyd,
His precious Blood, that for our ransom dy'd.

XXVIII.

Thô the Creation, so Divinely taught,
Such a lively Image in our thought,
And the first spark of new created light;
From Chaos struck, affects our present sight:

Nis

Yet the first Christians did esteem more blest
The day of rising, than the day of rest;
That every week might new occasion give,
To make his triumph in their memory live.
Then let our Muse compose a sacred Charm,
To keep his Blood among us ever warm,
And singing, as the blessed do above,
With our last breath dilate this flame of Love.

XXIX.

But on so vast a subject, who can find,
Words that may reach th' Idea's of his mind?
Our Language fails, or if it could supply,
What mortal thought can raise it self so high?
Despairing here we might abandon art,

And onely hope to have it in our heart;
But though we find this sacred task too hard,
Yet the design, th'endeavour brings reward;
The Contemplation do's suspend our woe,
And makes a truce with all the ills we know.

XXX.

As Saul's *afflicted Spirit from the sound*
Of David's *harp a present solace found;*
So on this theam while we our muse engage,
No wounds are felt of fortune or of age:
On Divine Love to meditate is peace,
And makes all care of meaner things to cease.

XXXI.

Amaz'd at once and comforted to find
A boundless power so infinitely kind;

The

The Soul contending to that light to fly
From her dark Cell, we practice how to dye;
Imploying thus the Poets winged art,
To teach this Love, and grave it in our heart.

XXXII.

Joys ſo compleat, ſo ſolid and ſevere,
VVould leave no room for meaner pleaſures there:
Pale they wou'd look, as ſtars that muſt be gone,
VVhen from the Eaſt the riſing Sun comes on.

MEDITATION VII.

On Gods Benefits.

Pſal. 103. 2. *Bleſs the Lord, O my ſoul, and forget not all his Benefits.*

I.

FRom thee, O Lord, we derive our being: and from the ſame goodneſs our continuance to be; if thou withdrawſt thy hand but a moment, we inſtantly return to our firſt nothing. From all our Enemies his providence defends us, and covers our heads in the day of danger: he ſends in his grace to relieve our weakneſs, and diſappoints the temptations that threaten to undo us. Here his Almighty power ſuſtains our life, and mercifully allows us ſpace to repent; that by well em-

employing the time he lends us, we may wiſely provide for our own Eternity. He ſtill repeats his bleſſings to us, and ſhall we neglect our duty to him? He freely beſtows on us all our day, and ſhall we not ſpend half an hour in his ſervice? O my Soul, be not ſo ſlothful, but ſtill adore that God that preſerves thee.

II.

Be thou eternally ador'd, O God of our Salvation, and may thy praiſes be ſung by thy ſervants for ever. When our firſt Parents had diſobeyed thy precepts, to the ruine of themſelves, and their whole poſterity, thy mercy immediately provided a remedy, and graciouſly promiſed a powerful Redeemer; a Redeemer that ſhould conquer ſin and death, and cruſh in pieces the Serpents head. A Redemeer that ſhould fully repair the breaches of mankind, and render our condition

dition better than before; enlightning our eyes with a clearer view of those excellent truths that belong to our peace; and supporting our nature with a stronger grace, to bear us safely on through all encounters, till we arrive at the land of rest, and be received for ever into that glorious Kingdom.

III.

O blessed Jesu, our strength, our guide, who knowst and pitiest our weak capacities, who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness. How easie hast thou made the way to Heaven! how light is the burthen thou layest on thy servants! 'tis but to love thee, our greatest benefactor; and we perfectly fulfil every branch of thy Law. 'Tis but desiring to see thee, our supreme Beatitude, and we are sure to possess an Eternity of joy.

IV.

IV.

Bleſſed, O my God, be the wiſdom of thy Providence, that alone knows the way to draw good out of evil; that not onely reſtores us to our firſt degree, but makes even our fall rebound us to a greater height. Lord, as thy goodneſs turns all things to the advantage of thy Elect; O may the Elect praiſe thy goodneſs in all things. Admirable wert thou, O Lord, in thy merciful promiſe, but infinitely more in thy wonderful performance. Thou didſt not depute an Angel to ſupply thy place, nor entruſt ſo tender a work to the manage of a Seraphin; but thy ſelf didſt bow the Heavens and come down, and with thy own bleſt hands work our redemption.

V.

Thy ſelf didſt take upon thee our frail nature, and vouchſafe to be born of an humble Virgin; condeſcending to the weakneſs of

of a Child, a Child whoſe Parents were poor and uneſteemed in the world; not declining the mean entertainment of a Stable: O how unfit for the birth of the King of Heaven! but contenting thy ſelf with the Cradle of a Manger, and the uneaſie lodging on a bed of ſtraw, refuſing the ſoft accommodation of the rich, to undergo the inconveniencies of a poor ſtranger, onely the faithful *Joſeph* ſtood waiting on thee, and provided, as he was able, for his helpleſs Family; onely thy pious Mother dearly embrac'd thee, and wrapt thy tender limbs in little cloaths.

VI.

Wonder, O Heavens, and be amaz'd, O Earth, and every Creature humbly bow your heads; bow and adore this incomprehenſible Myſtery; *The word was made fleſh, and dwelt among us.* But moſt of all, we who are moſt concerned, the ba-

baniſht Children of unfortunate *Adam*; let us bow down our faces to the duſt, and proſtrate, adore, ſo unſpeakable a mercy. Behold, thus low my Saviour ſtoopt for me, to check the pride of my corrupted nature. Behold, thus low he ſtoopt, to take me from the ground, and raiſe me to the felicities of his own Kingdom.

VII.

Lift up thy voice with joy, O my Soul, and ſing Hoſanna to the new-born Jeſus; call all his bleſſed Angels to Celebrate his Birth, and repeat afreſh that heavenly Anthem, Glory be to God on high, on Earth peace, good-will towards men; rejoyce all you faithful Nations of the Earth, when you hear the ſweet Name of our dear Redeemer: Rejoyce, and with your bended knees and hearts adore the bleſſed Jeſus; He is the Son of the everlaſting God, equally participating the Glories of

of his Father: He is that great Meſſias whom the Prophets foretold, and all the ancient Saints ſo long expected.

VIII.

At length, in the fulneſs of time, he came to viſit in Perſon our miſerable world: He came with hands full of Miracles, and every Miracle full of Mercy. He made the crooked become ſtraight, and the lame to walk and leap for joy. He open'd the ears of the Deaf to hear, and gave ſight to them that were born Blind: he looſen'd the tongues of the Dumb to ſpeak: O may he govern ours to ſing his praiſe! He cleanſed the Leprous by the word of his mouth, and heal'd their Diſeaſes who but toucht his Garment.

IX.

To the Poor, he reveal'd the treaſures of his Goſpel, and taught the Simple Myſteries of his Kingdom. He caſt out Devils by the command of his Will,

Will, and forc't them to confeſs and adore his Perſon He raiſed the Dead from the grave to life, the dead that was four days buried and corrupted: Nay, even himſelf being ſlain for us on the Croſs, and his Tomb made faſt and ſecured with a Guard; He rais'd again by his own Victorious power, and carried up our Nature in the higheſt Heavens. All theſe ſtupendious Signs, O glorious Jeſu! were done by the hand of thy Almighty mercy, to witneſs thy truth with the Seal of Heaven, and endear thy precepts with obliging Miracles; that thus engag'd we might believe in thee, and obeying thy Law be eternally ſaved.

X.

O let not all this love, dear Lord, be loſt, by ſo many tokens ſo kindly expreſt. One Miracle more we humbly beg, but one as ſtrangely hard as any of the reſt: Soften our ſtony hearts

hearts into a tender ſenſe of thy greatneſs, and their own true duty. Raiſe our dead Spirits from this heavy earth, to dwell with thee in the Land of the Living: That, as we here admire thy bounteous Power, and daily ſing the wonders of thy Grace, we may hereafter adore thy bleſſed Self, and ſing eternally the wonders of thy Glory.

The PRAYER.

WEll may we give thee, O Lord, ſome part of what we have, ſince we receiv'd of thee even all we have. Well may we give with gladneß to thee, ſince thy bounty rewards us with ſo great advantage. O make us ſtill miſtruſt our ſelves, and with an humble confidence rely on thee: Without thy Bleſſing our Labours are in vain; and againſt thy Decrees no policy can ſucceed: But if we humbly ſubmit to thee, thou

thou wilt direct us; if we keep thy Commandments, thou wilt defend us.

II.

Teach us, O gracious Lord, to begin our works with fear, and go on with obedience, and finish them with love: and after all, sit humbly down in hope, and with a chearful confidence look up to thee, whose promises are faithful, and rewards infinite. All this we may do for men, and yet they fail us; we may fear and obey, and they forget our service; we may love and hope, and they neglect our affections: Only thou, O Lord our God, whom we no way can benefit, dost every way oblige us.

III.

What can an infinite power, wisdom and goodness do, but that which is best? Lord, I submit and adore thy Providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that

that they ſignifie neither love nor hatred. Nothing but Heav'n is indeed conſiderable; nothing but Eternity deſerves our eſteem. Fix thou our ſteps, O Lord, that we ſtagger not at the uneven motions of the world, and ſteadily go on to our glorious Home; not cenſuring our journey by the weather we meet, nor turning out of the way for any accident that befals. This we beg for Jeſus Chriſt his ſake, our Lord and Saviour. Amen.

MEDI-

MEDITATION VIII.

On the Mercies of God.

Dan. 9. 9. *To the Lord our God belong mercies and forgiveneſs, though we have rebelled againſt him.*

I.

WIpe away the tears from thine eyes, O my Soul! and clear thy heart from all clouds of deſpair. He that's thus in Power to puniſh, is full as infinite in Goodneſs to ſave. How often have we broken his Divine Commands! yet ſtill his Earth ſuſtains and ſerves us. How often have we abus'd our fulneſs of Bread! yet ſtill his Clouds ſhower plenty upon us. Himſelf with his own Almighty Word, confin'd the Waters, and ſharply reproacht their officiouſ-

ficiousneſs to deſtroy: Hitherto ſhall you come, and no further; and here will I ſtay your proud waves.

II.

Only the Ambitious Angels find no forgiveneſs, becauſe their obſtinacy refuſes to ſeek it: elſe, could thoſe rebel-Spirits diſclaim their Crimes, and turn again to obey their Maker. His Clemency would ſoon revoke their Sentence, and reſtore them to ſhine in their firſt bright Seats. But Oh! the exceſs of Mercy vouchſaft to *Adam*, and to us duſt and aſhes, his Poſterity! For whom the Soveraign King of Heaven humbled himſelf to deſcend upon Earth.

III.

Leading a poor laborious life, and ſuffering a painful ignominious death: Onely to teach how to live, and how to die; and what in both to aim at. Thy mercies, Lord, are above

bove all thy works, and this above all thy mercies. Who is like thee, O Lord, among the gods! who is like thee, amiable in Mercies! Dreadful art thou, O Lord, in the terrour of thy Judgments; but infinitely more amiable in the sweetness of thy Mercies.

IV.

Still let us sing the Mercies of our God, and hold and shake a little longer this sweet key. When we alas! lay buried in the abyss of nothing, his own free goodness first call'd us into being. He fashion'd our limbs in our mothers womb, and fill'd our nurses breast with milk. He enlarg'd our little steps when we began to go, and carefully preserv'd our helpless infancy: Commanding even his Angels to bear us in their hands, lest we dash our feet against a stone.

V.

How many dangers have we

happily escaped, and not one of them but was govern'd by his Providence! How many blessings do we daily receive, and not one of them but proceeds from his Bounty! He provided Tutors to instruct our youth, and plant in our tender minds the seeds of Virtue; he appointed Pastors to feed our Souls, and safely guide them in the way of bliss. He sealed his love with blessed Sacraments, to breed and nourish in us the life of Charity.

VI.

All this thou hast done, O merciful Lord! the wise disposer of Heaven and Earth: All this thou hast done, and still goest on by infinite ways to gain us to thy love. Thou commandest us to ask, and promises to grant; thou invitest us to seek, and assurest us to find. Thou vouchsafest even thy self to stand at the door and knock; and if we open, thou entereſt and fills

our

our hearts with joy. If we forget thee, thou renew'ſt afreſh our memories; if we fly from thee, thou ſtill find'ſt ſome means to recall us. If we defer our amendments, thou patiently ſtays for us; and when we return, thou open'ſt thy arms to embrace us.

VII.

Surely, O my God! from all eternity thou haſt caſt thy gracious Eye upon us: ſurely thy merciful hand has ſign'd our lot, and mark'd us out for thy everlaſting favours. We know thy ways are in the deep abyſs, and none can ſound the bottom of thy Councels. Yet may we ſtedly look on the flowing ſtreams, and gather thus Comfort from their gentle courſe.

VIII.

When we were not, thou freely lov'dſt us; thou wilt not forſake us, now we ſtrive to love thee. When we had loſt our way, thou ſought'ſt after

us; thou wilt not refuſe us, now we ſeek after thee. Lord, all we have is deriv'd from thee; and all we expect can come from none but thy ſelf. Accompliſh thine own bleſt purpoſe in us, and finiſh theſe happy beginnings towards us; for our hopes are great: thou haſt choſen us to thy glory, ſince already thou ſo kindly haſt diſpos'd us by thy Grace.

The

The PRAYER.

LOrd, with what admirable wiſdom doſt thou govern the World! thou mak'ſt the poor, and appoints them their task of innocent work; thou mak'ſt the rich, and giv'ſt them leiſure for their better improvements; and both poor and rich, to need and help one another: O give us hearts to comply with this thy bleſſed deſign; that every one may ſtrive for the good of all. One God created us, one Saviour redeemed us, one holy Spirit ſanctified us, that we all may live in love and unity, and mutual aſſiſtance one towards another, through Jeſus Chriſt our Lord. Amen.

MEDITATION IX.

On the Cares of this Life.

Pſal. 127. 3. *It is but loſt labour, that ye haſten to riſe up early, and ſo late take reſt, and eat the bread of carefulneſs: for ſo he giveth his beloved ſleep.*

I.

IT is not ſo much our ſloth undoes us, as imprudent choice in applying our diligence: Many, alas, take pains enough; many perplex themſelves too much. See how the buſie toylers of the World are chain'd perpetually like ſlaves to their work.

II.

How early they riſe, & go late to ſleep, and eat the bread of Care and Sorrow! See how the hardy

hardy Souldiers follow their Prince through a thouſand difficulties to meet with dangers! See how the ventrous Mariners expoſe their lives over ſtormy Seas into barbarous Nations!

III.

And why all this, poor ill-adviſed wretches! but to fetch, perhaps, a little Fiſh or Spice? to gain a few pence, or ſome petty Honour; which others often ſhare in more than your ſelves.

IV.

O bounteous Lord, how eaſie are thy Commands! how cheap haſt thou made the purchaſe of Heaven! half this pains would fit us for thy Kingdom; half theſe ſufferings bring us to thy Glory, were they devoutly undertaken for thee, and the higher enjoyments of thy glorious Promiſes.

V.

Thou bidſt us not freeze under the Polar ſtar, nor burn in the heats of the Torrid Zone: But propoſeſt a ſweet and gentle rule, and ſuch as our nature it ſelf would chuſe, did not our paſſions ſtrangely miſlead us, and the world about us diſtract our reaſon.

VI.

Thou bidſt us but wiſely love our ſelves; and attend above all things our own true Happineſs. Thou bidſt us value even this world as much as it deſerves; ſince 'tis the School that breeds us up to the other: onely we are forbidden to be wilful fools; and prefer a ſhort vanity before eternal felicity.

VII.

O the mild government of the King of Heaven! this we can do, whatever elſe we are doing: This we can do, even while we ſit ſtill; and onely move our thoughts towards thee.

thee. Nay, then we beſt perform this beſt of works; when all our powers are quiet in thee. Yet let not this thy facile ſweetneſs, deareſt Lord! be abuſed by us to a wanton neglect: but make us love thee ſo much the more, as thou more diſcovereſt the exceſs of thy love. Too often are we troubled about many things, when the truely neceſſary is but one.

VIII.

We have here no permanent City, but are bound in queſt of *Jeruſalem* above, the eternal manſion of bliſs. Jeſus came down to give us a glimpſe of it; and made his own life the Card to direct us to it.

The PRAYER.

O God, whose delights are to be with the children of men, when thy grace can prevail with us to quit all other company, and retire to thee alone! grant, we humbly beseech thee, that thy providence, withdrawing every night all the world from their senses, may efficaciously move us to clear our heads and hearts of all its distractions; and thy Holy Spirit, finding our minds happily vacant, may fill them with acts of love and reverence and adoration of thee, as our onely God and all things, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

A PRAYER,

Compos'd by an eminent Divine of the Church of *England*, for the Uſe of a perſon of Quality, dubious in her Opinion.

O *Lord God of Truth! I humbly beſeech thee to enlighten my mind by thy Holy Spirit, that I may diſcern the true way to eternal Salvation, to free me from all prejudice and paſſion, from every corrupt affection and intereſt that may either blind or ſeduce me in my ſearch after it; make me impartial in my inquiry after truth, and ready whenever it is diſcovered to me, to receive*

it

it in the love of it, and to continue ſtedfaſt in the profeſſion of it to the end of my days,

II.

I perfectly reſign my ſelf, O Lord, to thy conduct and direction, in confidence that thy Mercy and Goodneſs is ſuch, that thou wilt not ſuffer thoſe who rely upon thy guidance, and ſincerely deſire to know the Truth, finally to miſcarry: And if in any thing that concerns the true worſhip and Service of thee my God, and the everlaſting happineſs, I am in any error and miſtake, I earneſtly beg of thee not to take notice, but convince me of it, to reveal thy truth to me, and to lead me in the way wherein thou wouldſt have me to go.

III.

But if by thy grace and mercy I am already brought into the way of truth, I beſeech thee to confirm and eſtabliſh me in it more and more, to ſettle my doubting and wavering mind, and

to

to give me joy and peace in believing; and always to preserve in me a great Compassion, and a sincere Charity towards those that are in error and ignorance of thy Truth; and because my blessed Saviour hath promised, that they that do his Will shall know his Doctrine, grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy Will and my Duty.

IV.

Grant, O heavenly Father, these my most humble and hearty Requests, for his sake who is the Way, the Truth, and the Life, my blessed Saviour and Redeemer Jesus Christ. Amen.

A private

PRAYER.

O Lord, who inhabiteſt Eternity, thou art exalted above all principalities and powers, Saints and Seraphims are raviſhed with thy Glory, Angels and Archangels adore thy Greatneſs, Holineſs and Honour wait upon thy Throne; the Scepter of thy Kingdom is an everlaſting Scepter, thou loveſt Righteouſneß, and hateſt Iniquity; and therefore they that come before thee, muſt worſhip thee in ſpirit and in truth, if they would be either heard or received of thee: I confeſs I am not worthy to appear in thy preſence, that can preſent unto thee no other Offering than a ſinful and deformed Soul, which deſerves no longer to be accounted thine, having loſt that puri-

purity and likeneſs which made it ſo.

II.

I am not worthy to receive any more tenders of mercy, that have ſo often deſpis'd it, nor to ſee what is the riches of thy Love, that have ſo unworthily preferred the trifles of this life, before the treaſures of thy Grace. Thou madſt it the end of my Creation, that I ſhould glorifie thee; but I of all thy Creatures have leaſt performed it. That time which I ſhould have employed in adorning and devoting my life to thy worſhip (which is my moſt rational and religious Service) have I ſacrificed to ſin and the pleaſures of the world

III.

Thou art ſo infinitely good, that thou deſireſt but unfeigned ſorrow for ſin to excuſe it; and yet ſo miſerable and deeply guilty am I, that I cannot bring ſo much as an humble and a contrite ſpirit to plead for my ſelf. Thou didſt

didſt ſo love the world, that thou ſenteſt thy Son to die for it: But I have ſo loved the World, that I have deſpis'd Heaven and my Saviour, rejected the Holy One whom thou haſt ſent, and by my unworthy life have diſhonoured that happy name whereby I am called thine, and entitled to thy Kingdom.

IV.

But though my ſins cry aloud for puniſhment, yet the voice of thine own Mercy, and my Saviours Blood, begs more powerfully for pardon. O let his ſufferings be my reconciliation; his puniſhment for ſin, my freedom from it; let the bitterneſs of thy wrath on him, be turned into the ſweetneſs of thy love to me; that his Croſs may be my Triumph, and the merits of his Paſſion the purchaſe of my Peace; and grant that having obtained mercy, I may walk accordingly, that being bought for Heaven, I may no more ſell my ſelf to ſin, nor prefer

a few moments of Pleaſure, before an eternity of Joy.

V.

Make me to conſider thoſe divinities that bind me to ſerve thee, the infinite and abundant teſtimonies of thy love which invites my gratitude, and that happineſs which is the reward of them that ſeek thee. O let not the motions of ſin be more powerful in me than the obligations of thy grace, nor the pleaſures of this life of more value to me than the Joys that are to come: but make me to walk chearfully in that way which thou haſt ſet before me, that my temptations may but ſtrengthen me more, that neither the Croſſes, nor yet the Pleaſures of this life may be able to deject or drown my Piety; but in what condition ſoever I am in, I may be ſtill found crown'd and triumphing in Faith.

VI.

O thou infinite goodneſs, teach me to adore thee with my whole heart

heart, and to conform my life unto thy Law with a perfect constancy. Make me to consider that exceeding weight of Glory, which thou hast promised to those that strive to conquer the world for thy sake. O let those Joys which are so much above my thoughts, be ever in them; let my inability to comprehend the happiness of thy Kingdom, heighten the piety of my ambition after it more, that the greater thy goodness is, the greater may my desire after it be; the greater thy love, the greater my obedience; and the lesser my defects, the greater my humility.

VII.

Make me to see the little use, but the great vanity of this world, that so the pleasures of it may not steal away my heart from the contemplation of a better; but that my life may be a perfect and perpetual Sacrifice of obedience, ever pleasing in thy eyes. O let thy Service be ever most delight-

lightful to me, that I may labour to improve my self before thee, by my inward and only desires after thee; that whatever defects attend my actions, this may be inseperable in me, even to fear thy name; that so leading a holy life here, I may lead a happy and heavenly life hereafter; and being filled with righteousness, I may be filled with glory, and possess Joys unspeakable for evermore.

A humiliatory PRAYER

I.

O Lord, I prostrate my self here before thee, in all humility, desiring thy Divine assistance in the subduing of those Enemies which daily assault me. The flesh evermore rebelleth against the spirit in me, O my God; and the infirmities of my nature are too strong for me of

my

my self to conquer. Behold how my frailties fight against my soul, and have wounded me before thee.

II.

O shall my sins be stronger than thy grace, and the errours of my life more powerful than thy Law? the pious incense of a contrite spirit is a sacrifice thou dost not usually despise; and O that I could exalt my self in show, and drop away my soul in tears; that my iniquities could fly away in sighs, and the guilt of my life be wip'd off in Religious streams.

III.

Pity my Irregularities, O Lord, and forgive my Crimes: how long shall I groan under the bondage of sin, and weary thee too with the burden of my Corruptions. Thou delightest to pardon sin, and shall mine remain? thou desirest not the death of thy Creatures, and I shall be forsaken? I cannot live without thee, nor enjoy the comfort of my very being

being till thou revive me: 'tis better I had not been, than that I should lose thee; and 'tis better I should be no more for ever, than not regain and find thee.

IV.

Return, O thou Comfort of my soul, and fill me with thy love: Purge the stains, and wash away the blemishes of my life. By thine own blood, renew and quicken my spirit with the Joys of thine: sanctifie my Will with a pleasing obedience unto thine; let the merits of my Saviours Righteousness beautifie my soul, cloathing me with Innocence and Purity of Heart here, and everlasting Immortality in thy Kingdom hereafter.

A Thanksgiving.

O Most great and glorious Lord God, what shall I render unto thee for all thy mer-

mercies? there hath not a moment of my life past by, without being made happy to me by some token of thy love. Thou didst purifie my birth by Baptism; I was no sooner come into the world, but thou didst seal me for Heaven, taking away the guilt, which no Innocency but that of Jesus could conceal or pardon, and abolishing those Characters of Sin and Death, which were so inseparably imprinted on my nature, that no Law, but that of thy Spirit, could wipe away.

II.

And having brought me into the bosom of thine own Spouse, and plac'd me among thy Children, hast led me with continual mercies and means of Grace, that I might see there hath been no defect in thy goodness but my acknowledgments; nor in thy promises, but my performances. And indeed, my God, I cannot look upon these Obligations,

gations, without horror for my Ingratitude, nor remember these precious testimonies of thy love, without a religious confusion of Soul for my great neglect and forgetfulness of thee.

III.

Nor can I plead an excuse in the weakness of nature onely; for those sins I have been too willing a committer of. And yet, my God, behold how thou hast loved me, sending thy Son to reconcile me to thy self, that I might find access unto thy Throne, and inherit the Joys of thy Kingdom. Behold how thou hast loved me, in reprieving me from that wrath my sins have long ago deserved; and as if thou didst not, or wouldst not take notice, hast made me an object of thy Care, and an example of thy love, abounding in perpetual dispensations of mercy to my Soul.

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A HYMN.

Blessed, O Lord, be thy wise grace,
that governs all our day;
And to the night assigns its place
to rest us in our way.

II.

If works the labouring hands imploy,
or thoughts the studious mind,
Both are consider'd by thy care,
both fit refreshment find.

III.

Fit to relieve their present state,
fit to prepare the next,
While we are taught to meditate
this plain and useful Text.

IV.

As every night lays down our head,
and morning ope's our eyes,
So shall the dust be once our bed;
and so we hope to rise.

V.

To rise & see that beauteous light
spring from those eyes of thine,
Not to be chekt by any night,
but clear for ever shine.

The end of the Third Part.